

THE ORIGINS AND EARLY HISTORY OF
NGATI-POROU,
A MAORI TRIBE OF EAST COAST,
NEW ZEALAND.

Being a THESIS presented for the MASTER of
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TABLE OF CONTENTS

<u>Chapter</u>		<u>Page</u>
	<u>Preface</u> : The territory of Modern Ngati-Porou; &c.	1.
	<u>The "Toi" People</u>	
I	Introductory	
II	The "Maui" Legends.	13.
III	Rua-Waipu : Oho : Ue-Pohatu	21.
	<u>The "Hawaiki" Emigration</u>	
IV	The Hawaiki Ancestors	27.
V	The Sons of Uenuku : Whiro-nui of "Huku-tero".	33.
VI	Paea : Tamatea : Kahungunu	41.
VII	"Toi" versus "Hawaiki" : Ngati-Ruanuku and Te Wahine-iti.	53.
	<u>Tu-whakairi-ora</u>	
VIII	Porou-mata : Te Ata-Akura : Tu-whakairi-ora	63.
IX	Porou-mata avenged : "NGATI-POROU".	70.
X	Pakanui : Rua-taupare : The end of Te Wahine-iti.	79.
XI	The Ngati-Porou Tribe	88.
	<u>GENEALOGIES</u> (with notes)	93.
	<u>BIBLIOGRAPHY</u>	117.
	<u>GLOSSARY of MAORI WORDS USED</u>	119.
	<u>MAPS</u>	At Back.
(1)	The Ngati-Porou Connexion with Polynesia.	
(11)	East Coast District, North Island, New Zealand.	
(111)	Approximate sub-tribal districts of Ngati-Porou.	

Takiri ko te ata
Ki runga o Hikurangi
Koi raro a Porou
E tatari atu ana
Kia koe ra Apanui
Hei hoa to ake
I te waka Horouta
Ki Waitara e.

Te toka tai au
Kia Mahaki ra
Kia koe Hauiti
Ki roto Uawa
Raurawa tia ra
A Takitimu
Kia puta e te akau
Ki Waitara e.

NA H. T. Reedy

This is a song of modern Ngati-Porou, sung when they were on their way to a great meeting. at Waitara. The names mentioned in it will occur frequently in the following pages.

PREFACE

The first years of the European occupation of New Zealand was the time when accurate information concerning early Maori history could have been gleaned from the priests and chiefs. These men, who had undergone periods, often extending over years, of intensive schooling, were characterised by an amazing ability to recite word-perfectly the genealogies and past history of their people. They had no method of writing by which such knowledge could be placed on record, and a photographic memory and the ability to reproduce exactly what had been learnt, were the pre-requisites of scholarship and priesthood.

The early colonists were far too busy carving out homes for themselves and making profitable land deals to bother about the history of the native race, and the opportunity slipped by; a new generation of Maoris grew up, largely in ignorance of the things of the past, though very much concerned with the whisky and gun-powder of the present.

Towards the middle of the century, and from then on, isolated attempts were made to preserve and place on record the story of the Maori past. I will mention this matter again in Chapter I, but it must be noted that it is now and, I think, for ever impossible to write a complete and absolutely authoritative history of any section of the Maoris, this being due both to the fact that the

race of Maori experts has died out, and also to the fact that many legends of the old days have different renderings, or are open to different interpretations. Gaps occur and genealogies and stories are liable to be contradictory. However, from the information available, it is possible to piece together at least something of the story.

The HATI-POROU tribe occupies most of that territory known as the "East Coast".^(A) Their land, which has been, for a long time, particularly from the European point of view, one of the most isolated portions of New Zealand,^(B) stretches from about Nick's Bay in the north, 140 miles south to Hairoa - or, as far as HATI-POROU are concerned, to TONGARU and MANHARA. The district is a very hilly one, and, in these days of scrubby-felled bush, a slipping and bare country. The hills are, in general, precipitous and vary in height from two hundred to about two thousand feet, the highest point being Mount NIKURANGI, which is over 6,000 feet high. This ^{district} ~~xxxxxx~~ is supposed to be the first place in New Zealand to greet the morning sun, and thus earned its Maori name of "TAI-RA-CHITI".

(A) See maps.

(B) Due to its distance from the main Wellington to Auckland route - and the consequent lack of roads. Travel on the East Coast, until a few years ago (about ten) was a real adventure - especially in wet weather. This position has now been much improved.

Though today the East Coast is almost bare of bush, old settlers^(C) tell us that when they first went there, heavy bush grew to within a mile or two of the sea, and was succeeded by dense "manuka" scrub, which grew down to the beach. The only clearings were where fire had swept through, or where the natives had their villages. These were usually to be found on the coast, but were sometimes inland, as for example at TIKI-TIKI on the Mairu, where the remains of an old pa, reputed to have held over 1500 fighting men, are still to be seen. Remains of coastal pas may be seen at Te Hauhau, Rangitukia and Tuarua.

When hard pressed by an enemy the East Coast Maoris used to fly inland and take refuge on craggy and inhospitable heights that were very difficult of access, especially to invaders who would be ignorant of the locality. Such a pa was once situated inland from the site of the modern village of HIRU-HARAWA.

As will be seen, NGATI-POROU are not an entirely aboriginal tribe. Two main elements, both ultimately Polynesian, go to make up their ancestry - the MAHI stock and the HAWAII stock.

MAHI was evidently a voyager from some Polynesian island, an intrepid and daring explorer who finally lost

(C) For example, Mr. Ralph Kemp (of ROTOMAHUTU) whose father "broke in" the MATAHIA block in about 1880, and Mr. A.B. Williams of "PUAKITI" whose father was almost the first white settler on the Coast.

his life in the course of some long and hazardous adventure. He left descendants in New Zealand, and it is this colonisation that will be described first.

He evidently came to New Zealand eight or eleven generations before the better known HAWAIIKI emigration, which infused the second main element into the population of New Zealand, and which took place probably in the 14th century^(D). Therefore MAUI lived in about the 11th century^(E), and it is to be remembered that, by the time of the 14th century influx, New Zealand was probably fairly well populated by the MAUI stock.

Having dealt with the MAUI element of the East Coast population I shall discuss the various HAWAIIKI voyagers who settled there.

With the two elements, that have created the modern NGATI-POROU, introduced, I wish to show how from them, this one tribe, evolved. There were two methods by which this end was accomplished. Either, in some cases, the MAUI people were subjected to the HAWAIIKI civilisation by peaceful penetration, or, as in others, they were annihilated by the immigrants when these latter had attained sufficient strength and numbers.

With regard to the second method, that of war, no name stands out in NGATI-POROU history as prominently as

(D) This is calculated from genealogies 1(a) and 1(b).

(E) For purposes of convenience a generation will be taken as a period of about 25 years.

that of TU-MAKAIRI-ORA, one of the greatest of all Maori names. Even before he was born, TUHAKAIRI-ORA's life was dedicated to avenging his murdered grandfather POROUSATA. His mother was an exile, and he had no tribe to follow him into battle. Equipped only with his natural abilities, and a determination to realise his life's ambition, his desire for revenge, he had, by the time of his death, not only achieved his object, but had also succeeded in welding the heterogeneous collection of East Coast "hapus" into one great tribe which owned him as its chief, and which has ever since been ruled by his descendants, who have always been possessed of great "mana" and influence in New Zealand. The third section of this paper will, therefore be devoted to the work of consolidation which, beginning with TUHAKAIRI-ORA was practically completed at his death.

As to the second method by which this work of consolidation was accomplished, that of peaceful penetration, i.e. marriage-alliances, I have collected from various sources genealogical trees which show the connection between the two stocks - that of MAUI and that of HAWAIIKI.

Maori genealogies have to be handled with much care. It is said that many are manufactured, for example in order to prove claims in the Native Land Court. The only satisfactory way to prove the authenticity of a genealogy - as far as such a thing is capable of proof - would be to check it with the Records of the Native Land Court.

This course is, however, closed to those wishing merely to make a disinterested study of the Records^(F).

However, the genealogies which I have used, coming as they do from recognised authorities on Maori history, can be taken as no less authentic than the best obtainable. Major W.E. Gudgeon was himself a Judge of the Native Land Court, while Sir Apirana Ngata, Rev. Pohihipi Kohere and Dr. H. Repa, to whom I am indebted for the remaining genealogies, are recognised as the undoubted living authorities on East Coast History. The family-trees I have obtained not only show the descent of the TANGATA WHENUA (the people of the land i.e. those who were already here when the HAWAIIKI immigrants came) from MAHI: the descent of POROURANGI &c. from TANGIHA of MAUKA: the trees of most of the great ancestors of NGATI-POROU: the trees of some of the leading chiefs of NGATI-POROU of today: but also, in genealogy 14(a), (b), (c), (d) we have the line of descent of TE WAIPANE AWARAU from his MAHI and HAWAIIKI ancestors. The particular value of this genealogy is, that TE AWARAU is a pure Polynesian as far as his genealogy shows - and it is nobler and better vouched for than that of most Maoris^(G). And yet TE AWARAU is fair skinned - almost white (though not albino) - his hair is light brown, his profile is well-defined. He is an URU-KENU, a proof, as it seems, of a contact of the Polynesian with a white race somewhere back in the dim unrecorded ages.

(F) See Chapter I page

(G) TE WAIPANE AWARAU is the chief of TE HIRAU-A-IRI-Te-KURA.

We shall, then, consider first the pre-HAWAIIKI inhabitants of the East Coast, then the immigrants, and finally the consolidation of the two elements into the NGATI-POROU tribe.

CHAPTER I.

INTRODUCTORY

My aim is to tell as completely as possible, of the origins of the modern NGATI-POROU, and of the means by which its various elements were fashioned into one united tribe. The difficulties of such a task are great, since the only people who could tell us the whole story, the learned men of old, are gone, and have left few records behind them, while their descendants are deficient in that complete knowledge of tribal history, which distinguished the "tohungas" of departed generations.

Nevertheless there are members of NGATI-POROU now living who have considerable knowledge - limited indeed compared with that of their forebears - of their history; such men, for instance, as Sir Apirana Ngata, M.A., L.L.B., M.P., Rev. Poinipi Kohere, Mr. Henere Poananga D.L.B., Mr. Kai Te Awarau M.A., L.L.B. and Dr. Wi Repa M.D. From each of these I have had information on NGATI-POROU history, which must be regarded as authoritative, since these men are recognised as the greatest living experts on the subject.

In addition to these, are the stories I have heard from various members of the tribe during my residence on the East Coast. These were valuable in rousing my interest in NGATI-POROU history, but many of them were dismissed as over-fanciful or inaccurate by the authorities mentioned.

The third source of information has been the records collected and left by men such as Judge J.S. Gudgeon and John White (~ a complete list can be seen in the Bibliography). These men recorded what they heard from tohungas and chiefs such as the late WHATA-HORO and the late MOHI-RU-TAPU. These "recorders" were in most cases, men of education and ability and their information undoubtedly came from the best available sources. The various histories they have left behind have differed with regard to many of their facts. Where this was so I have accepted as most probable, those statements which have agreed with the rulings given by Sir Apirana Ngata.

It should be noticed that owing to the policy the New Zealand Government has adopted and maintained, of demanding a "search fee" from anyone wishing to examine the records of the Native Land Court, this valuable source of information has been closed to students. The genealogies I have collected are useful in that they give some indication of the dates of various events and actions. For this purpose I have taken a generation to be equivalent to twenty-five years. That this measure can be taken as only approximate, is shown by Bishop Herbert Williams' story of two prominent NGATI-POROU chieftains, friends of his, TE NATI HOUKAMAU and Rev. MOHI TURAI, who are both descended from TAMATA-KURA. NATI, however, counts seventeen generations, MOHI only fourteen, back to this common ancestor; again HATORA

ANAKA and HAKAUA MAHUIKA^(A) count seventeen and fifteen generations respectively to the common ancestor POROURANGI. Thus it can be seen that the method of converting generations into years is not by any means accurate or absolute.

The name "Ngati-Porou" derives from "Ngati" - the typical HAKAIXI tribal prefix - and "Porou-rangi" or "Porou-ariki", who was one of the great ancestors of the tribe and whose descendants, mainly by reason of their connexion with TU-HAKAIXI-ORA have ruled, or occupied the chief positions in the tribe, for many years.

The name "Ngati-Porou" is apt to convey the false impression that POROU-RANGI was the only important ancestor the tribe has had. This is by no means so. Several other great names are mentioned as having played important parts in founding the various hapus that go to make up the tribe. The names of these men, such as TOI, ANIRO-HUI, KARUHIA-TE-RANGI, TARU, and others, occur in the genealogies I have collected, and the part they played may be grasped to some extent by reference to these genealogies.

Sir Apirana Ngata has told me^(B) that the name "Ngati-Porou", as comprehending the present tribe, did not come into fashion and general use until the eighteenth century, when it was used simply for the sake of convenience, especially by invading war-parties, to designate those hapus

(A) See genealogies 14 and 15.

(B) Personal letter.

which had a certain geographical unity, which, in general, were descended from POROURANGI, and which owned the sway of some descendant of TU-TE-RANGI-RIU^(C), the son of the great TU-AHAKAIRI-ORA and nine generations descended from POROURANGI.

Not only have HOATI-POROU several important individual ancestors, such as those mentioned above, but they are also made up of the two distinct elements furnished by the "tangata-whenua", the TOI-element, and by the HAWAIIKI immigrants.

Although, as will be mentioned later, MAUI-POTIKI, who was the ancestor of TOI, was himself a Polynesian, he came to New Zealand - and populated it - about three hundred years^(D) before the arrival of the "Fleet", and his descendants, the owners of the land, were inferior to, and differed from, the immigrants in many ways. Thus, it is the saying of the TUHOE people "we derive our right to the land from MAUI-POTIKI and TOI, and our 'mana' from TUHOE"^(E). This would apply equally to HOATI-POROU, if, for "Tuhoe", were substituted "Porou-rangi" or some other of their HAWAIIKI ancestors. The explanation of this saying is, that the voyagers from HAWAIIKI, men of ability in war and peace, superior as men of action to the "tangata whenua", asserted that superiority by means peaceful or warlike, and established their "mana" or authority over

(C) Genealogy 11(c).

(D) See genealogy 1.

(E) TUHOE being the grandson of TOROA who commanded "Mata-atua" canoe.

the country. Then, either by annihilation of the TOI-people, or by marriage-alliance, they obtained a right to the land; this connection of blood between the two elements is illustrated in genealogies 1(a), 11, and 14, for example.

CHAPTER II.

The Maui-legend.

It is unnecessary here to discuss at length the reasons which lead us to believe that Maori and Polynesian are from one stock. As J.S. Pollock says^(A) "The relationship between the New Zealanders and the innumerable tribes inhabiting the many islands of the vast Pacific is past all doubt: as a marked similitude in institutions, civil polity, religion, habits, and conformity in a physical and, (with some exception caused by climate), moral point of view, are evidence that these islanders are from a source congerous with them all."

These Polynesians evidently came to New Zealand at two more or less distinct times. There was the early MAUI migration, and then about three hundred years later came "the Fleet" of canoes. In between these times there were evidently stray canoes which arrived at these shores. Those people descended from MAUI have, in many cases preserved their genealogies^(B) and, in some, their identities, as for example the NGATI-UE-PAHATU, whom I will discuss later.

In connexion with the famous ancestors of this tribe, as of others, it will be noted how in course of time each one became surrounded by an atmosphere of the mar-

(A) Residence in New Zealand Volume I page 355.

(B) For example, genealogies 1(a), 1(b).

vellous. Deeds of super-natural qualities were associated with them and they performed wonders which must, at the least, make us slightly incredulous as to their foundation in fact. This, however, appears to be a quite normal process of imaginative elaboration, for in our own European history we learn of the more-than-human deeds of, for example Arthur and his knights, and, again, of those of Charlemagne and Roland.

Thus MAUI "appears to unite the classical attributes of Hercules and Prometheus"^(C) with a little of Hermes thrown in; he is given credit for having invented eel-pots^(D), barbs for bird-spears, and hooks for catching fish. He also pulled the legs of Kokako, leaving the unfortunate bird perpetually stilt-like, and turned IRAMARA into a dog. Many other deeds are associated with MAUI who terminated his career in an endeavour to put an end to human mortality by entering the body of HINE-NUI-TE-PO who, however, caused his death.

Another great deed of MAUI's was that he fished up the North Island of New Zealand.

The tradition^(E) says that MAUI and his brothers and sons went out fishing. MAUI was, by the way, the youngest of his family, and his full name, "Maui-tikitiki-a-taranga", indicates his questionable birth. Before

(C) Maori-Polynesian Comparative Dictionary.

(D) White : Volume I page 109.

(E) This is a common enough story : it is recorded in various books e.g. Wilson page 126.

coming on this excursion he had light-heartedly taken from his grandmother MURI-RANGI-SHEHUA her jaw-bone, which was to serve him as a hook. Persuading his brothers to go out far beyond the usual fishing grounds, and well out of sight of land, MAUI at length put down his line. He felt a bite such as no-one had ever had before, nor was he able to deal with his catch singlehanded, but had to have the help of his very much alarmed companions in mastering the sea-monster, which at length appeared above the water - carrying the canoe with it. This marvellous catch, which we know as the north island of New Zealand, was called TE-IRA-A-MAUI (Maui's fish), or, as Captain Cook learnt when he touched at Tokomaru Bay^(F), WHINGOMAI (fished -up-by-Maui).

The first part of North Island to appear above the sea was Mount HIKURANGI in the (present) NGATI-POROU territory: it is from there that the MAUI people spread over New Zealand: and on the peak, can be seen today MAUI's canoe, turned to stone. This story, that population in New Zealand spread from the HIKURANGI district in all directions is probably true, for the same tradition is handed down with respect to the canoes. These all made their landfall on the East Coast - at WHANGARA, TIKIRAU or WHANGAPAROA whither the direct sea-lines from Hawaiki, Rarotonga, Tahiti and America lead.

MAUI himself did not stay in New Zealand, but

(F) "Cook's Voyages" Volume II page 317 et seq.

left his son KUI^(G) in charge and the people were therefore called NGA-TI-KUI. Very little is known about these early inhabitants, who, however, apparently spread all over the island. After some years, they were displaced by a fresh set of immigrants from across the sea, these being called TUTU-MAI-AO. The TUTU-MAI-AO intermarried with, or, in many cases, killed off NGA-TI-KUI who vanished from the sight of men.

The invaders were not allowed to live in peace, however, for a new host the TURU (fairy-like folk) came from across the ocean and conquered the land.

These TURU were supposed to have very fair skins. The legend of contact with a white race is a very strong and common one in Maori tradition. White records^(H) how the NGATI-KAHUNGOUNU, a tribe very closely connected with NGATI-POROU, say that the great TANE-HUI-A-RANGI, the son of PAPA and RANGI, had two wives, one called HINE-AHU-ONE, the other and junior one, HINE-TE-TIKI. From HINE-AHU-ONE sprang a race that was different from the Maori, a race whose progenitor TE-RAPU-WAI, was fair-skinned. And thus, the colour of European's skins occasioned very little surprise among the Maoris, who saw in the newcomers simply the descendants of TE-RAPU-WAI. Sir Apirana Ngata says that he is sure the Maoris, in some remote age were in contact with a fair-skinned race, and that this contact did not take place in New Zealand; but, that the

(G) White Volume III page 169.

(H) White Volume III page 123.

legend of the TURAKU has, in the course of time been applied to the present home of the Maori.

What is certain is that many aristocratic Maori families, which have no drop of European blood in their veins, are characterised, today by reddish hair, fair-skins, regular features, aquiline noses &c. These are the URUKUHU, numbering among them some of the greatest Maori "rangatira". I have obtained the genealogy of one of these URUKUHU^(I), WAIPANE TE ARAU. His famous ancestress IRI-TE-KURA was also an URUKUHU.

Another example of this is KUI A-TERA, the small daughter of H-HEI TOHATA and KATAREINA TE AEMHI, both of whom are of predominantly MAUI-blood, but neither of whom have any pakeha blood.

These URUKUHU have always been great warriors and famous in their tribes. They are not by any means albinos - and it was an insult to be compared to this latter type. For instance Dr. W. Repa tells how the great warrior KAHU-KURA-HUI^(J), who had white hair, was most annoyed because his cousin APA-HUI called "Hoi!" after him, just as one would call a dog (Maori dogs were often "albino-esque".)

It is possible that URUKUHU are "throw-backs to the ancient TURAKU. This race however, disappeared in time before the invasion of a new MAUI-people, who became known as Maori, and who had come over the sea in search of

(I) See genealogy 14.

(J) See genealogy 11a.

the fish of their ancestor. This race has occupied New Zealand for well over thirty generations, that is, since about the year 1000 A.D. Thus, as the story-teller relates, ^(K) "Now TUTU-MAI-AG has become an indistinct being, which, when looked at for some time, disappears. And TURAHU is represented by 'Fatu-pai-a-Rehe' (wild men) who go on the mountain, where their language, when heard, is taken for that of man, but is only the voice of the TURAHU spirits, who are now no more, but have been exterminated, and what they knew, and their history, have been lost".

Gudgeon ^(L) considers the MAUI myths quite capable of explanation. MAUI-POHIKI was a real person, who lived many years ago, and the stories of whose marvellous deeds must be taken as allegorical. For instance, the fishing up of North Island means its discovery, while MAUI's disappearance in the womb of HINE-HUI-TA-PO means that he sailed away on some voyage of exploration, and never returned. He must have sailed from HAWAII before the introduction there of "kumara", (from America?), since many stories tell how his descendant TOI, whose name is generally used as covering the whole pre-"Grand Fleet" people of New Zealand, was made acquainted with the new food. ^(M)

(K) White Volume III page 189.

(L) J.P.S. Volume II page 99 ALSO T.W. DOMES (J.P.S. Volume 23, page 117 History of Ngati-Kahungunu) says, that Tamatea travelling along the East Coast asked the people at each stopping place, "What canoe brought you here?" Their constant reply, "Toi brought us here" is considered to show the length of their sojourn in New Zealand. They had forgotten even the name of their canoe.

(M) COLEMAN - Trans. N.Z. Inst. Volume I page 98 thinks the fanciful Maui-myths, and the story of Rongo-hako's foot-prints (see, infra, chapter VI) are evidence of a much longer
(see page 19)

It must be remembered always that there is great uncertainty and lack of knowledge about the people who made up the population of New Zealand before RONGOKAKO, PAGA and the others came.

What does seem clear, is that there was a great Polynesian named MAUI, through whose agency these islands, were, in the first place peopled, the population spreading from the HIKURANGI district. Numbers increased and by the time of the well-known migration from HAWAII there were distinct tribes living all along the East Coast in numbers great enough to over-awe the new arrivals, in many cases. For instance, they made the TAKITINU ^(N) crew move along the coast from HIKURANGI and seek another place to disembark.

The line of descent from MAUI to TOI can be seen in genealogy "Ia". It is TOI, who of course they realise was descended from MAUI-POTIKI, that the TANGATA-WHENUA name as their great ancestor. And it was in his time, according to legends recorded by Wilson ^(O), White, and others, that "kumara" was introduced into New Zealand. Previous to this the staple foods of the MAUI Maori had been "titi-root", "poi"(fern root) and "punga", and hence TOI was known, more fully, as TOI-KAI-MAU - that is, the

residence in New Zealand than is generally believed. The generally accepted view (see J.P.S. Volume 15, page 96 and also genealogies in this thesis) of residence dating back to about 1000 A.D., appears more feasible to me.

(N) Wilson Page 180.

(O) Wilson Page 163.

White Volume II Page 180.

"eater of wood"(P). Thus the names "Rakae" or "Rakai", which occur in many NGATI-POROU and other East Coast genealogies, usually denote descent from TOI and MAUI-POTIKI.

(P) Gudgeon, J.P.S. Vol. II Page 99, Vol. III Page 49.

CHAPTER III.

Rua-Waipu : Oho : Uo-Pohatu.

Something is known of three of the TOI-tribes that inhabited the East Coast region, and of these, two survive as tribes today, and are included in NGATI-POROU. They are WHANAU-A-RUA-WAIPU, NGATI-UE-POHATU, and NGA-OHO, of whom, the latter no longer exists as a tribe.

WHANAU-A-RUA-WAIPU, taking its name from the great warrior, descended from TOI, who lived at about the time of POROURANGI^(A), once owned all the land from the WAIPU River to WHAREKANIHIA^(B).

The NGA-OHO took their name from OHO, who was a brother of TOI, and descended from HUNI-POHINI^(C). An interesting story is recorded by Wilson^(D) concerning OHO, when the latter, as a child, was being "tun-tia"-ed. Prayer was being offered up so that the gods would make him strong and powerful in the arts of peace and war alike. While the ceremony was in progress, OHO stretched out his hand, took the food, the sacred offering to the deity, and ate it. His brothers aghast, apposed their father of what had happened. HENE-PONGA, seeing the demeanour of the child, and realising the significance of the action, knew that his child was a god, and said "The child is not one of us, it is of his own food he is eating."

(A) He lived about 1400 A.D. - more or less. See genealogy 5.

(B) Gudgeon J.F.S. Volume IV Page 177 et seqn.

(C) See genealogy 1(a).

(D) Wilson Page 130 (Note).

The **NGA-ONG**, thus descended from a Divine being, evidently inhabited the Rotorua region but, by an influx of people from the north, were compelled to move on. They penetrated into the **RUA-TAIPU** district, and soon gained control of the greater part of it. Very little land remained to **RUA-TAIPU** people and all the very old East Coast pas, from **TOXONARU** northwards are spoken of as "**Pa-o-Nga-Oho**". In their conquering progress, **NGA-ONG** murdered **TAMATEIA-RAEIA**, a chieftainess of **WHANAU-A-RUA-TAIPU** at her pa **TIHI-O-MAHONG**, which was inland from **KAKA-KAWA**. This death had important consequences, since it resulted in the final defeat and annihilation of **NGA-ONG**. The daughter, **TAMATEA-DEONO**, of the murdered woman, and her immediate followers fled to the **NGAI-TUERE** at **WHANGARA**, where she married **UE-KAI-ANU**, the local chief^(S). This happened about four hundred and fifty years ago, two generations before the coming of the great **TU-HAKAIRI-ORA**. **UE-KAI-ANU** had three sons, **TAKA-KORO**, **UE-TANA** and **PUNGATARENGE** who, growing to manhood, decided to win back their mother's lands. On their father's side^(F) they were descended from **POKURANGI**, and living with them at **WHANGARA** were many **Ngati-Porou** warriors, who joined in the expedition which, by defeating

(S) See genealogy 5. **Ngai-Tuere** were of **Porou-rangi** descent.

(F) See genealogies 4(a) and 5.

This conquest established **Ngai-Tuere** at **Wharekahika**. From them came, some years later, **Rua-taupare**, wife of **Tu-Shakairi-ora**.

NGA-OHO heavily, established NGAI-TUERE and NGAI-TUITI^(P) in the WHAREKAIKA district and also re-established the remnants of SHANAU-A-RUA-WAIPU. The stratagem by which UETANA took the Nga-Oho stronghold may be mentioned. When he and his band arrived in the enemies' territory they found that the latter had retired to the almost impregnable heights of WHETU-NATAHAE, overlooking the AWATERE stream. UETANA saw that the place was too strong to take by assault. He therefore employed the trick utilised by a much more widely "publicised" military leader, William, Duke of Normandy (1066). He and his forces pretended to retreat in disorder. The Nga-Oho, in triumph, forsook their stronghold and were enticed by the wily invaders up into the Awatere Gorge, where they were given no chance to escape, but were very completely defeated. Nga-Oho was wiped out as a tribe, the survivors of the battles either fleeing, being eaten, or becoming "rahi" - hewers of wood and drawers of water.

Ngati-Rua-Waipu took the land in-land of HOROERA, while Ngai-Tuere, led by UE-TANA and TAMA-KORO, who both married Rua-Waipu wives, had the KAKI-KAWA and WHAREKAIKA land. PONGA-WEREWERE had been killed by NGATI-UE-PORATU when he was on a reconnoitring venture. For this deed ample revenge was taken by UE-TANA as the tana made its way north to deal with Nga-Oho.

(P) - see genealogies 7 and 11a.

WHANAU-A-RUA-WAIPU survives now in four hapus. It is closely connected with the WHANAU-A-TUHAKAIRI-ORA, by the marriage of RUA-TAPARE with TUHAKAIRI-ORA, RUA-TAPARE being a Rua-waipu princess through her mother KINAMUREA^(G). NGAI-RAKAI-MATIPU is said to be of pure Rua-waipu descent, but I have no genealogy to show it. The WHANAU-A-KAHU comes from TAMATEIA-UPOKO's son TAKA-KORO who married the Rua-waipu chieftainess SONCO-HARE. Ngai-Tane is connected with Rua-waipu through their ancestress HEHUA who married TANE-TAKHIA. This hapu now occupies the valley of the HARA-HARA stream, between the WAIPU River and East Cape. NGAI-TANE "owe their existence probably as much to their own bravery as to their connexion with RUTAPARE^(H)". TU-WHAKAIRI-ORA used the men of this tribe in his campaigns against the WHINEITI and NGAI-RUA-NUKU, but even he could not afford to take liberties with them or attempt too arrogant an overlordship. The tale is often told now, on one occasion Ngai-Tane came up to Tu-whakairi-ora's great pa at ORAU-MAHRE-TOKA, bearing the customary gift or tribute of choice birds and rats^(I) preserved in fat. Instead, however, of bearing them humbly, in the usual containers, they bore them carelessly on the ends of their spears, while their

(G) See genealogies 7 and 11a.

(H) Gudgeon, J.P.S. Vol. 4 Page 177.

(I) The Maori rat was much more palatable than the European of the species.

truculent aspect effectively disarmed criticism. It is said that the great chief took the hint, and absolved Ngai-Tane from the duty of paying tribute of this type, for the future.

NGATI-UE-POHATU are an aboriginal, that is, TOI, tribe, renowned as warriors and still holding their ancestral lands which extend from REPORUA to about WHAREPONOA and inland to the mountains, including in their possessions Mount Hikurangi, on the top of which they say that Maui-potiki's canoe, turned to stone, may be seen, and on whose slopes is buried their great ancestor himself. They are sometimes called the WHAREHU-A-UMU-ARIKI after the great warrior of that name who followed Tu-whakairi-ora to the wars with signal success and the achievement of much renown. His "mana" has been transmitted to his tribe and descendants to an astonishing degree, and never have Ngati-Ue-Pohatu been subservient, even to the greatest Ngati-Porou chiefs.

Although the Toi people were warlike - and, in fact, at least as blood-thirsty in war as the Hawaiki immigrants^(J) - they seem, as a general rule to have been inferior to the new-comers in the arts of both peace and of fighting. At any rate, the new men from over the sea had been here only a few generations when, despite inferior numbers, they occupied the chief positions and best lands of New Zealand. This was done by policies either of

(J) Read e.g. Gilson Page 133 et seqn.

peaceful penetration and marriage, or of conquest. Sometimes both methods were used, the former usually preceding the latter.

The final result was, that although Toi-blood must be predominant in the Maori race, the superior skill and energy of the emigrants subordinated Maori society to a Hawaiki aristocracy; and it became the habit for everyone to claim only Hawaiki descent if this was at all possible - very few tribes, especially those that had been conquered by the immigrants, laying claim to Toi-extraction.

CHAPTER IVThe Hawaiki Ancestors

Very little is known about the habits and customs, the origin and history, of the MAUI-Maoris. Most of their story is lost in the dim haze of the distant past. That which was known to the "tohungas" of last century, has, to a large extent, died also. Much was, probably, deliberately forgotten, since it concerned a past that was not altogether glorious. The Maoris thought it much better to claim descent from the Hawaiki immigrants, and, for this reason, as well as because the great migration was a more recent event, considerably more is known about the coming of the "Fleet", more is known about the ancestors who came in it, and many genealogies can be traced back to its voyagers.

Ability to trace one's ancestors back at least twenty generations was the "eine qua non" of Maori aristocracy, and to be able to claim as an ancestor one who came in a great canoe, was equivalent to our "came over with the Conqueror", or the Americans' "crossed in the Mayflower."

As Dr. Si Pepa said^(A) "Respect, almost amounting to reverence, for the various ramifications of the family, or sub-tribal genealogical tree, even to the remotest

(A) Paper read to Native School Teachers at Tikitiki, 1935.

branch, constituted and constitutes one of the most important pillars of the Maori sociological structure. It cannot be ignored, though perhaps it is not readily understood, by the pakeha".

These genealogies together with much other tribal lore, were committed to memory by the tribal tohungas at the schools held in the winter months of each year. The school at RAKHROA was the most noted on the East Coast, but there would be one at each important centre of the tribe.

Many genealogies have been lost, and many that have survived are mutually conflicting, as can be seen by reference, for example, to some of those I have used in this thesis.

Despite the fact that a considerable amount is known about the Hawaiki emigration, there are many points on which authorities disagree, and which have given rise to much argument, between authorities Maori and pakeha^(B).

The chief differences in Ngati-Porou history have arisen out of the question as to whether the canoe HOROUTA was the same as TAKITIMU; whether it was different from, but contemporary with, Takitimu; or whether different from, and earlier than, Takitimu. On this question, which I shall probably discuss more fully, I have accepted the last view, that Horouta and Takitimu were different canoes,

(B) Where such conflict occurs, I have submitted the matter to Sir A.T. Ngata (whose opinion, today, counts as the most authoritative) and usually accepted his ruling.

and that they arrived here at different periods.

The second question which has exercised the minds of many, is as to the identity of the two ancestors PAIKEA and KAHUTIA-TE-RANGI. Different authorities consider (a) That they were the same person; (b) That they were different people, the one descended from the Hawaiki ancestor UENUKU, the other from TOI.

Appeal to tribal genealogies does not solve the question, as will be seen by referring to genealogies 1a, 2, 3, and 14a where they are variously given as the same person, different people but contemporary, and different people separated in time by several generations.

The opinion most widely held by members of Ngati-Porou themselves is that Paikea and Kahutia-te-Rangi are the same person. I referred the question to Sir Apirana Ngata, Rev. Poihipi Kohere and Mr. Henere Poananga three of the most important authorities on Ngati-Porou history, and they all supported this view. Genealogical discrepancy may arise from such a reason as, for instance, that there were two people called Paikea. If this were so, then that genealogy 1a, which Sir Apirana Ngata has vouched for^(C) as being authoritative, could be read as it stands.

The qualification must again be stated, that many details in the Ngati-Porou history are obscure, contradictory and inaccurate, and that, in order to account for unexplained facts, stories have been woven round the

(C) Personal letter. August 16th 1937.

ancestors concerned. This will readily be seen in the story of KAHUTIA-TE-RANGI.

It must not be supposed that all the Ngati-Porou Hawaiki ancestors came in one canoe, or all at one time.

Judge Wilson^(D) considers that before the Hawaiians emigrated, they explored the seas thoroughly, as a necessary preliminary, and that this exploration was successful and led to the emigrants having a good idea of where they were making for. In this connexion, it is note-worthy that all the canoes of "the Fleet" made their New Zealand land-fall within a few miles of SHANGA-PAROA, which was the place where they finally separated, to occupy different parts of New Zealand.

This view is also supported by the Ngati-Porou story, recorded in white^(E), of the mysterious landing of MANU-KURA and his friend RONGO-I-AMO near SHAKATANE in the time of Toi, that is, at least two hundred years before the great migration. It was these two who, when offered hospitality in the form of "titi" and fern-root by the Spartan-living Toi, drew from their waist-belts some dried "kumara", and treated their hosts to a delectable feast of this, to them, unknown food. The result of this feast was the importation of "kumara" into New Zealand. In this version PAOA was one of those who made the return voyage with a cargo of seed-kumara.

(D) Wilson, Page 184

(E) Vol. III Page 98 et seqn.

Kahu-kura and Rongo-i-amo were perhaps wind-swept travellers, blown out of their course for their desired destination is not recorded.

Also before the sailing of the grand fleet came KAHUIM-TE-RANGI, and WHIRONUI, while PAOA, in Horouta was in New Zealand about fifty years before TAKITINU, ARAWA, and the rest arrived.

The newcomers landed on the East Coast at intervals, and the method they adopted of gaining power and position in the land must have been through channels of diplomacy and marriage, rather than through war, since they would be many times outnumbered by the "tangata whenua". It appears that the Hawaiians, despite their prestige and ability were not able to assert themselves pugnaciously until about the time of TUSHAKAIRI-ORA when they had consolidated their "rangatira"-power, and increased considerably in numbers.

The occasional truculence of the "tangata whenua" is shown by their murdering POROU-MATA, grandfather of Tuhakairi-ora, because he stole their best fish and insulted their women; and by the way NGAI-TURE, who were largely "tangata whenua", drove NGATIHAU, husband of TE ATA-AKURA^(F), from Whangara, for having stolen some "kumara".

It is possible, and quite probable, that a number of important ancestors from Hawaiki have been forgotten,

(F) See genealogy 8.

just as much Toi-history is forgotten. But the chief known ancestors, from one, or several of whom, all Ngati-Porou, with the possible exception of Ngati-Ue-Pohatu, can trace descent were, KAHUTIA-TE-RANGI (PAIKEA)^(G), WHIRO-NUI^(H), PAGA^(I), and TAMATEA^(J).

Besides these ancestors there were others, for example IRA, and RUATAPU, about whom very little is known. Kahutia-te-Rangi was the first of these ancestors to reach New Zealand, and I will describe in the next chapter the miraculous manner in which he arrived.

POROURANGI, though the eponymous founder of the tribe, was not distinguished by any particularly outstanding traits, nor are any great deeds ascribed to him. Rather is his a reflected greatness as the descendant of PAIKEA and the ancestor of TU-WHAKAIRI-ORA.

- (G) See genealogies 1a and b, 2, 3, 4a, 10b, 14a.
- (H) See genealogies 1a, 10a.
- (I) See genealogies 1a
- (J) See genealogies 6a, 6, 7, 9, 10b, 14b, 15b.

CHAPTER V.The Sons of Uenuku : Whironui.

According to the tradition^(A), the great chief TUATAPU of Tahiti grew jealous of his brother TANGIA, and threatened to take the latter's life. Tangia, fearful, fled to one of the Cook Islands, probably Mauko, and there married MOETUMA. One of the children of this marriage was MOTORO who, journeying to Raratonga, took up his residence there, and through his son UENUKU-MAKEIOHA became a very important ancestor of many New Zealand tribes^(B).

UENUKU, who was a great chief, had at least three sons, and possibly four^(B). Of these only KAHUTIA-TE-RANGI, RUATAPU and IRA influenced the Ngati-Porou history. Kahutia-te-Rangi, the eldest son, was born of a high-caste woman and was the favourite of his father. Ruatapu, born of a slave-wife was of considerably inferior social standing and was very much incensed at the favours shown in every possible way to his brother. His resentment at last expressed itself in action, for he determined to kill his brother, and as many of the other young chiefs as possible, in order to revenge himself on his father, and on the people generally, for the slights that had been offered him.

UENUKU had a great canoe, which was named "Huri-purei-ata" and Ruatapu one day invited one hundred and

(A) Gudgeon, J.P.S. Vol. 12 Page 120

(B) See Genealogies 2 and 3.

forty young "rangatiras", including his brother Kahutia-te-Rangi, for a trip in it. They all accepted, and everything was prepared. Just before they embarked, however, and while everyone was occupied elsewhere, Ruatapu^(C) cut a hole in the bottom of the boat, inserted his heel in it as a temporary plug, and, with the baler under his cloak, sat waiting.

The canoe put out to sea, but when they began to grow tired, the young men proposed to return. Ruatapu, however, persuaded them to go further and further from the land, until, at length, the very mountains were lost to view. Then he pulled his heel from the hole in the bottom of the boat, which filled rapidly and sank. All were drowned except Ruatapu, who cleverly kept himself alive by floating with the baler, and Kahutia-te-Rangi who, as the eldest son of the ARIKI-priest, UENUKU, was acquainted with many magic formulae. He recited rapidly and at great length as many "karakia" as he could, imploring the assistance of his ancestors.

Ruatapu, anxious to make his revenge as complete as possible, was vainly endeavouring to catch his brother, to whose aid, at length came PAIRUA, the great "taniwha" ancestor, otherwise known as RONGO-MAI-TAKA-HUI (the whale of the big side). Kahutia-te-Rangi was borne away in safety on the back of this ancestor whose name he took,

(C) This story is recorded in White, Vol. III Page 23 et seqn.; and is often told today.

henceforth being known as PAIKEA, and finally reached land at ANU-ANU, which has been identified^(D) as Mercury Island, off Cape Colville.

Ruatapu finally drowned, but death did not end his desire for revenge. He turned himself, with the aid of his ancestors TAU-HUI-A-TARA, HIKAI-ITI, and HUA, who ruled the waves, into a tidal wave which still rushes on to the East Coast beaches in search of Kahutia-te-Rangi. So great was the force of Ruatapu, that he carried inland as far as KAINGAROA Plains the pumice that can be seen there to this day.

Paikaea, going from Ahuahu to Ahakatane, there embarked on the matrimonial career that made him the ancestor of so many East Coast people.

The explanation of this legend, probably, is that Paikaea's actual method of getting to New Zealand is unknown, the name of his canoe forgotten, and the story of the taniwha ancestor was invented to explain the new arrival. (Gudgeon records^(E) that there is a version according to which Paikaea came in the canoe TU-TE-PEKA-WHARANGI. But I have seen or heard nowhere else any mention of this canoe.)

Paikaea was not the only immigrant to dispense with the ordinary and more popular forms of travel. RAKA-TAURA the great ancestor of NGATI-MANHAPOTO was supposed to have been too proud to travel with his fellows in TAIHUI

(D) Gilson, Page 175
White : Vol. IV Page 4

(E) J.F.S. Vol. 12. Page 129.

canoe, so he came on the back of his taniwha ancestor PANE-IRAIRA, who was, moreover, specially built for the safety and comfort of travellers. It is also said that RONGO-I-AMO who first acquainted TOI with "kumara", walked to New Zealand from Hawaiki, by way of a rainbow.

Another intrepid Polynesian came to New Zealand on a piece of pumice, while it is said that Kuatapu, or Ira, used a "taro" leaf as a boat.

However he may have come to New Zealand, Paikoa, once here, became, through his descendants a person of consequence.

At Ahuahu he took to wife a woman of the "tangata whenua" to whom ~~of~~ POTAS, at present living, can trace his line^(F). As he moved south he married other women, among whom were MATARA-TIMI, aunt of TOROA who was chief of Mata-atua canoe, by whom he had HIRI-MAI, an important ANANAO-A-APANGI ancestress; also NIRE-A-KIRI-TAI who did not transmit great mana to her descendants, ^{although} ~~but~~ from ~~her~~ Rev. Poihipi Kohere can trace his descent, as can other Ngati-Porou chiefs.

Paikoa deserted all these wives and went farther south till he came to TE KAUTUKU in the Taiapu district where he married HUTU-RAMBI^(G) the daughter of WHIRO-HUI, whom I shall mention again later. He found her bathing in the small lake ROTO-KAUTUKU, which can be seen to this day,

(F) Gudgeon : J.F.S. Vol. 4 Page 19
 White : Vol. III Page 31
 See genealogies 1a, 2, 3, 4, 10b, 14.
 (G) See genealogy 1a.

was entirely charmed with her appearance and quite unable to resist her. In connexion with this meeting, a story is told that may indicate that Paikea and Whironui came from the same island, that is, Rarotonga. When the former approached the village, which was probably near the site of the modern SHENUAKURA, Paikea found the inhabitants performing the ceremonies which were necessary in order to ensure the success of the "kumara" crop. He did not approve of their methods or ceremonial, and therefore, without hesitation, took matters into his own hands and recited the necessary "karakia". The people did not resent this interference, at least they did not actively show any resentment as they would normally have done, and therefore it seems possible that they knew of his "mana" as the son of Uonuku and had previously had some connexion with him.

Taking his wife with him Paikea continued his southern journey till he finally came to WHANGARA (the harbour of sunshine) where he decided to dwell, because many of the land features reminded him of his distant home. He gave the old names to some of the landmarks, and these names remain - for instance, PUNE-HAPOPO (a hill with a pointed top), PAKA-RAE (dry head-land).

At Whangara POUHINI was born, and his grandson was POROURANGI.

WHIRONUI, mentioned above, was one of the earliest Hawaiki immigrants. Accounts of the canoe NUKU-TERE in which he came are given by White^(H) and by Gudgeon^(I), but,
 (H) Vol. III Page 41 et seq.
 (I) J.E.S. Vol. I Page 220 et seq. Vol. XII Page 120 et seq.

on the whole little seems to be known of it, although contemporary Ngati-Porou authorities admit that it was one of the very early canoes.

TAO-TU-RANGI was the chief of this canoe, but of all the crew, apparently only Whironui stayed in New Zealand. He landed near OPAPA in the Bay of Plenty, where he married the Toi-princess ARAI-ARA. He was already well established when Paikea made his epic voyage on the whale's back. He is said to have recognised Paikea as a member of an elder branch of his own family, which is probably why Paikea's conduct with regard to the Kumara-ceremony was excused.

It is interesting to note that from many of the canoes which came to New Zealand, and this particularly applies to those named in Ngati-Porou history, only a very small proportion of each crew stayed in the country - or, at any rate, left any known descendants. If Paikea did come in a canoe, he was the only one to marry and have children in New Zealand. Whironui was the only member of NUKUTERE to stay. From HONGUTA, only PAOA's daughter HINE-ARUA and son PAIRANGI, and the Tuhoe ancestor HAHIRI-RANGI remained. While from TAKITIMU, TARATEA is the only person from whom descent can be traced. This seems to indicate, first, that many of the crews at any rate had no intention of colonising New Zealand, that they were more explorers than exiles; (the motive for departure from Hawaiki being most frequently given as lack of food

there, and internecine wars^(J) - so that this reason for departure may not have been so pressing as it has been supposed); and second, that the Hawaiki element, in the East Coast tribes at any rate, is comparatively small - that the Toi population is the basis of Ngati-Porou. The immigrants however, exerting their superior powers and intelligence, became chiefs of the milder and inferior Toi peoples - or MORIORI as they are often called. Thus the Hawaiki genealogies have been preserved, and whole tribes which, in reality, are mostly of Toi extraction, lay claim to pure Hawaiki descent.

Mahutia-te-Rangi, or Paikea, established himself at Whangara about six or seven hundred years ago, round about the time when Peoa made his voyage in HOKUTU.

Very little is known of Paikea's brothers HUATAPU and IRA. Indeed one genealogy^(K) shows that Ira could not possibly have been the brother of Paikea at all : although the consensus of opinion^(L) is that they were all sons of Uenuku. It is not known how they reached New Zealand, although a tale has been invented in the course of years, that they came on a leaf, sailing over the wide ocean - a feat of seamanship that would put even the superlative daring of the men of TAITIINU, ARARA, TAINUI, and the rest, quite "in the shade".

(J) e.g. Wilson Page 137

White Vol. III Page 72

(K) Genealogy 3.

(L) As shown e.g. in Genealogies 2 and 10b.

Gudgeon records^(M) a tale well-known on the East Coast, of how Ira got his name. He was the son of Uenuku and TAKARITA. Uenuku believed that his wife had committed adultery with two men named TAMA-HUNA-RANGI and TAMA-HUNA-HU; he therefore slew the three culprits, extracted Takarita's heart, and had it cooked, and served up to the unsuspecting Ira, who, the eater of his own mother's heart, was henceforth known as "Ira-kai-putahi".

Both Ira and Ruatapu (the latter, despite his death when pursuing Kahutia-te-Rangi) were ancestors of some importance in Ngati-Porou history. WHIRIHUI-ATANGA, a very high chief, and grandfather of HENERE POKAHANGA traces his descent from Ruatapu^(N); while RUA-TAUPARA, wife of TU-CHATAIRI-ORA, and ancestress of all leading Ngati-Porou chiefs was descended from Ira^(O) who is also the eponymous ancestor of NGATI-IRA.

I have now described the "Toi" basis on which Ngati-Porou is founded, and the important ancestors WHIRIHUI, KAHUTIA-TE-RANGI, RUATAPU and IRA. The ancestors remaining to be dealt with are PAGA and KAHUHOUNU, who was the son of TAMATEA.

(M) J.F.S. Vol. 3 Page 215.

(N) Genealogy 10b.

(O) Genealogies 11a and 11c.

CHAPTER VI.Paoa : Tamatea : Kahungunu

Paoa was another of the great ancestors of Ngati-Porou. I have included here only two genealogies^(A) to show his connexion with the tribe, but Gudgeon has recorded another in the Polynesian Journal^(B). Paoa lived about twenty-six or twenty-seven generations ago, that is, somewhere about the same time as Whironui and Paikaea. Where he came from is not known for certain, although as will appear later, there is a legend connecting him with the island of UPOLU.

Around the name of Paoa, as round the name of Odysseus of Grecian fame, have been assembled many tales of the marvellous - he has been credited with deeds which we men of common clay would find somewhat difficult to perform. His name is well enough known among Ngati-Porou today, both for his wonderful deeds and for his position as an ancestor of the tribe. Gudgeon considers^(C) that Paoa was undoubtedly one of the early navigators, while Sir Apirana Ngata^(D) also gives him as the captain of the Horouta canoe. According to the legend^(E) the reason Horouta came to New Zealand was, to bring the "kumara" plant to the Toi people. HAHU-KUUA and his friend

(A) See genealogies 1a and 10a.

(B) J.L.S. Vol. III Page 79

(C) J.L.S. Vol. I Page 76

(D) Letter

(E) White, Vo. III Page 97.

RONGO-I-ANO had travelled from Hawaiki to New Zealand via the rainbow, and had surprised the Toi people, and tickled their palates with this new food, previously unknown to the wood-eaters, the people of TOI-KAI-ROKAU. The travellers had been commissioned to go back and bring to New Zealand seeds of this new plant. The people in Hawaiki must have forgotten about this errand for several generations, because Paoa did not come to New Zealand until about one hundred and fifty years had elapsed^(F) after Kahu-kura's visit.

Before Horouta, carrying, among others, Paoa, (the captain), his daughter HINE-AKUA, and his son PAERANGI, set out, a priest warned the chiefs not to have on the canoe both fern-root and "kumara" at the same time. The reason for this was as follows^(G).

Both "roi" (fern-root), and "kumara", were born of the primal parents, RANGI and PAPA, but they are never associated together for storing purposes, because the one, "kumara", belongs to the great god of peace, RONGO-NARAE-ROA, while the other, "roi" belongs to the god of war, TU-MATA-UNGA.

RONGO, as a god, was superior to TU, and for this reason, if a tribe was anticipating an attack from its enemies, it would strew "kumara" on the tracks leading to its stronghold. Should the invaders tread on, and thus violate the "kumara" their "tohunga" would die and they

(F) Genealogy 1a.

(G) White Vol. III Page 115.

would be heavily defeated. Therefore an invading "tā^uā" would be careful not to use the old tracks and well-frequented ways of approach to the object of its attack. Thus should "roi" and "kumara" be associated in the canoe, disaster would befall the voyagers.

Horouta, laden with a cargo of kumara made her land-fall at HUHUNU (Mercury Island) where, however, a woman named KAHAWA, careless of the priest's warning, brought on board some "roi". Rongo-marae-roa in wrath, caused a great storm, and Horouta, having safely accomplished a voyage of over 1500 miles across the wide ocean, was wrecked on a rock near OHUVA, to which the name TE TUNE-RAE-O-KAHAWA (the eyebrow of Kanawa) was given. The "haumi" which was a piece of spliced on to lengthen the canoe, snapped off and drifted away. This disaster did not unduly dishearten the adventurers, who, having safely landed, with the greater part of their cargo and canoe, unharmed, divided into three parties; one under PAOA, who was to get a new "haumi", another under AWA-PAKA, who was to spear and preserve birds, as an additional food-supply, and a third group which was to stay with the canoe, affecting what temporary repairs were possible.

Paoa did not succeed in getting another "haumi" and he and his men rejoined the canoe, which had been repaired meanwhile, at HAI-APU mouth.

Awa-paka has left evidence of his search in two places - TAUMATA Hill, which is more fully known as TAU-MATA-HAI-HINU (The hill-top-where-fat-was-eaten), he

having stopped there for a meal; and at TE KAI-HIHU-A-AWA-PAKA (the place where awa-paka-ate-fat). Paoa left his daughter HINE-AKUA somewhere on the East Coast, where she married HAKIRI-O-TE-RANGI and became a Ngati-Porou ancestress. Her brother PARRANGI settled at WANGANUI.

Horouta visited OHANGA-PARAOA, WAIAPU, TURANGA, NUKU-TAU-RUA, HERETAUNGA and KAIKOURA, before leaving again for Hawaiki. At each place was left some "kumara" seed. Paoa himself did not settle in New Zealand.

Another story of Paoa^(H) states that he came to New Zealand on a taro leaf - a good performance even for a man of his abilities. In Turner's "Samoa"^(I) is a legend which lends some credence to the belief that Paoa returned from his voyage to New Zealand. It tells how a man PAVA (Paoa) had a dispute with the great sea-god TANGAROA, in consequence of which, he left UPOLO - on a taro leaf - sailing for parts unknown. His friends were extremely surprised, since they had thought his death inevitable, when, some time later, he returned.

During the time he was searching for the "haumi" Paoa is supposed to have performed some wonderful deeds. His name is still associated with them on "the Coast" and several stories are told of his adventures.

One of these^(J) is that, standing on one of the mountains south of the HIKURANGI group, Paoa, by a simple act of nature created the three rivers, KAI-PAOA, KAI-

(H) Gudgeon, J.P.S. Vol. XII Page 120

(I) Turner "Samoa" Page 43.

(J) Gudgeon, J.P.S. Vol. 12 Page 121.

APU, and MOTU, the first, obviously being named after him.

Then, the high hill on the East Coast, between TOKOMARU and WAIPIRO, and usually called TASHITI^(K) is known, in full, as TE TASHITI-HUI-A-PAOA (Paoa's great snare). In those days, we are told, there were giants, and one of these monstrous beings, named RONGO-KAKO, in his progress up the East Coast, used to leap from hill-top to hill-top. Paoa, evidently searching for "big game", laid a snare on this hill-top, in order to trap Rongo-kako. The giant, however, was not to be caught, and leapt on. Evidence of this may be seen to this day, and (for) at HANGAROA, clearly defaced in the papa rocks is a footprint, which has given its name "Tapuae" to the place. Another can be seen near PARA-HUI-TE-RA (Gable-End Foreland), and still another on the rocks near HOROSERA, round East Cape. As Mr. Large says, "Any other footprints left on the sands of time appear to have been washed away."

RONGO-KAKO^(L) and Paoa are between them held to be responsible for the shattering of HIKURANGI Mountain. In the course of their struggles it broke down under the strain, so that today, instead of one Hikurangi we are presented with the striking, but peculiar formation of the five mountains HIKURANGI, AORANGI, TAITAI, PAKIRA and TAPUAEROA.

There is very little that can be said with any certainty about Paoa. He himself did not stay in New Zealand, his daughter HINE-AKUA has left not many traceable

(K) J.T. Large, J.P.S. Vol. 32 Page 49.

(L) Locke : Trans. N.Z. Inst. Vol. 15 Page 447.

descendants and he is known now at any rate, chiefly by the super-natural deeds associated with his name. The general consensus of opinion is, however, that he was a Hawaikian, captain of Horouta, and came here at about the same time as Whironui.

The ancestor that remains to be discussed before considering the events that turned Ngati-Porou from a number of units into a tribe, is KAHUNGUNU, the son of TAMATEA.

Kahungunu is chiefly remembered through the tribe he gave his name to - NGATI-KAHUNGUNU of Hawke's Bay and Wairarapa. But before he settled down to that, he comes into our story as a founder of Ngati-Porou.

TAMATEA was the father of Kahungunu, and came to New Zealand, according to some authorities, with HONE, KUPU, RUASHARO, RONGOKARO, and others, in TAKITIMU canoe. Most present day Ngati-Porou claim Takitimu as one of their canoes, but very little that is definite, is known about her. They say that Takitimu left with the other great canoes, ARARA, TAINUI and the others, in the 14th century^(N) owing to disputes in Hawaiki over cultivations and over women - in accordance with the Maori proverb "He whenua, he wahine i ara ai te pukanga"^(O), and definitely aimed for New Zealand, following a pre-arranged plan^(P).

(N) e.g. White, Vol. III Page 75.

(H) J. Percy Smith : J.P.S. Vol. 15 Page 93.

(O) "Land and women are the causes of war".

(P) Wilson Page 166.

It seems⁽²⁾ that Takitimu was a sacred canoe in which only gods priests and high chiefs sailed, and which, being sacred, could carry no cooked food. In order that the important people in her might be fed, and also so that communications between the canoes could be maintained, these were roped together at the start of the voyage. However, rough weather soon necessitated cutting the ropes, and ^{the canoes} were forced to travel towards the selected destination alone.

The story is told, and recorded by Gudgeon⁽³⁾ how, when, after a day or two the men on Takitimu began to feel hungry, they drew lots as to who should be killed in order that the lives of the rest should be saved. The choice fell on RUAWHARO, who, however, prayed that he should first be allowed to call on his ancestors and gods, invoking their help in this hour of peril to all - but especially to himself. He uttered powerful "karakia" calling on the sea-god TANGAROA, who caused thousands of cray-fish to rise to the surface where they were caught, and devoured by the ravenous crew.

This supply of provender soon gave out, and once again Ruawhara was called on to prepare for death. Again he averted this peril, however, for Tangaroa answered his prayers and sent to the starving crew a supply of "Paua" ^{limpets} (haliofish) which lasted until Takitimu made her landfall at OHANGAPAROA in the Bay of Plenty. Here, the other canoes, in due course, assembled, only to separate once

(2) Whatahoro: J.P.S. Vol 23 Page 198, Gudgeon: J.P.S. Vol 12 Page 53.

(3) J.P.S. Vol. I Page 227, Vol. 12 Page 52.

again, and go their several ways. HAKA, KUPA, and RONGO-KAKO (father of Tamatea) continued on their way, and circumnavigated New Zealand⁽³⁾.

TAMATEA, however, was left at Whangaparaoa where he married the three daughters of TOKERAU who was descended from Porourangi^(T). Porourangi is usually placed about twenty-three generations away, that is, about 600 years ago. It will be noticed, that if this is correct, and it is held to be so by contemporary opinion, then Ira, who married TOKERAU, and was thus the grandfather of Kahungunu cannot have been the son of Uenuku, as genealogy (2) would maintain - unless there were two men named Ira. This is quite a possibility, and genealogies 1a and 10b would perhaps be made correct if one or two more generations were inserted between the first Ira and the second. It is quite common for a name or two to be left out of the genealogies, now that the old "pukerero" (authorities) are gone; and I think that only in this way could Ira be believed to have married Tokerau, the grand-daughter of Porourangi. This point illustrates the uncertainty that exists with regard to many Ngati-Porou family trees - an uncertainty that can never be resolved, since the only people who could have explained apparent contradictions such as this, no longer live, nor have left what they did know on record.

The children of Tamatea who influenced Ngati-Porou history were KAHUNGUNU and IRANI, son and daughter

(3) White, Vol. 3 Page 79.

(T) See genealogies 6a, 6b.

respectively from I-I-PUPU, who is also known as I-I-TE-HERE-IA (U).

Tamatea and Kahungunu dwelt for some time in the Bay of Plenty and then travelled south-east, round the Coast, thence to MANGAHUI (V), where, as usual, they were offered food, which included a calabash of preserved birds. Tamatea, who evidently had a healthy appetite, ate all the birds, much to the disgust of his son, who became very angry at being deprived of the succulent fare. The quarrel between father and son led to their separation, each going his own way, and Tamatea passes out of Ngati-Porou history.

Another story (e) says that Kahungunu lived with his brothers at TATIRAKA. He was a very lazy fellow, and would not do his fair share of work, although he was always about when it was time for eating. One day while the others were fishing, one of them, HAKA, grew so indignant at the sight of his lazy brother watching the work, but taking no part in it, that he seized a "kawhai" by its slippery tail, and struck the indolent Kahungunu over the head with it. Kahungunu, deeply insulted at such un-brotherly behaviour, left his people and travelled away, round the Coast.

At TITIRANGI in Poverty Bay he married RUARAU-HAKA, who was the daughter of RUARAU, chief of the "tangata whenua", and holding the "mana" over the whole

(U) See genealogies 6a, 6b, 9.

(V) White : Vol. 3 Page 76.

(e) M Repa : Paper to Hastings Hist. Society.

district. The descendants of this marriage, claim, through it, the ownership of all that land.

Other wives - four in number - were taken by Kahungunu who left numerous descendants by them. But at UHARE-ONGAONGA (where the HAU-HAU TE KOOTI landed with his men, after escaping from the Chathams), Kahungunu was attracted by RONGOMAI-RAHINE, the wife of TANA-TAKU-TAI who was chief of Mahia Peninsula. The traveller successfully set out to woo the wife, then to make himself popular with the tribe. Though of a lazy nature, he and his followers collected a vast amount of "roi" (fern-root) for winter stores, thus saving their hosts much trouble. Not content with this, Kahungunu set about replenishing the "paua" supply. It was difficult to get the best of these shell-fish because they keep to deep water. Kahungunu did not let this deter him. He observed that he could hold his breath while a shag dived three times into the water and came up with its catch, and therefore considered that it would be easy for him to dive to the best "paua"-ground and bring up a really good supply at one swoop. He therefore was taken out to a suitable spot, and dived down. He remained under water for a very long time - filled his arms with paua, clipped them onto his toes and ears, and anywhere else possible, and finally rose to the surface - with some difficulty I should imagine - almost obscured by his catch, which promised to feed the people for some time to come.

Everyone was delighted with his behaviour and his

good work, and he was invited to spend the night at the chief's house. Here, in order to divide the husband and wife, and to gain his ends, he employed an amusing but - to our taste perhaps, - vulgar device^(X) which was very effective and he attained his desire, taking HONGOMAI-WAHINE to wife.

From this union are descended all great "rangatiras" of Ngati-Porou, and Ngati-Kahungunu tribes, as well as of the WHANAU-A-APAHUI. While through his descendants MAHINARANGI, the present MAIKATO Royal Family claim him as an ancestor^(Y).

The pride in "rangatira-descent", and the sense of superiority and personal worth it gives, shown by all Maori chiefs is exemplified in the following story of RAKAI-HIKUROA, grandson of Kahungunu. TUPURUPURU (the hairy one) son of Rakai-Hikuroa was captured after a skirmish by the chief WHAKAROA, and was hung up from the branch of a tree, by his long hair, preparatory to being slain and cooked. Rakai-hikuroa, saw, from the distance that he had no chance of rescuing his son. He first asked Whakaroa not to cook or eat Tupurupuru, but, seeing that his request was unavailing he said, "At least he must not die like a common stone, let him die like a rangatira"- and he took his precious greenstone PATU and gave it to Whakaroa as the only fitting instrument by which his son could be done to death. (That same patu is owned by Ngati-Kahungunu to this day.)

(X) White Vol. 3 Page 89.

(Y) Ni Repa paper cited.

IRANUI, the sister of Kahungunu, by her marriage with HINGA-ANGA-ROA, a descendant of Porourangi, also became an ancestor of Ngati-Porou, WHANAU-A-APANUI, and TE AITANGA-A-HAUITI⁽²⁾.

By the sixteenth century, there were, living on the East Coast, peoples made up of various elements: There were the descendants of Maui-Potiki and Toi, who were by far the most numerous section of the population. Their chief tribal names were NGATI-RUA-WAIPU, NGA-OHO, and NGATI-UE-POHATU. Little is known of their early history. Then there were the newcomers - the descendants of Whironui, of Paikoa, of Porourangi and of Paea - whose people at this time lived mainly at Whangara; the descendants of Kahungunu, who, scattered up the length of the Coast, centred mainly round TURANGA.

Oman in his "History of Greece" tells us that the greatness of the Greeks was largely due to the mixed origin of the race, while that of the English has been ascribed to the same reason. TUWHAKAIRI-ORA represented in his person all the great ancestors from Hawaiki, as well as the Toi-people. His wife RUA-TAUPARE, could make the same claim. Together they had "rangatira" blood as well as the "patu-patu" - the right to the land as determined by "Toi-occupation"

To the two of them, but mainly to Tuwhakairi-ora, goes the credit of welding the diverse elements of "tangata whenua" and emigrants into one homogeneous tribe, and to

(2) See genealogies 7 and 9.

their descendants, mainly from their son TU-TE-RANGI-WHIU have descended "mana" and influence and power, not only over their own Ngati-Porou people, but also over many adjacent tribes.

CHAPTER VII(a) Toi versus Hawaiki(b) Ngati-Ruanuku and Te wahine-iti

The events which led to the peoples of the East Coast coming under the rule and chieftainship of the descendants of Porourangi were not always clearly defined or wholly unheralded. Even the thirty years campaign of Tu-whakairi-ora, which left him acknowledged head-chief of the Coast was not an isolated event which happened to fasten the yoke of Hawaiki on the Toi people. The ground had been prepared for Tu-whakairi-ora over a number of generations. Gudgeon says^(A) that he does not know when or how POROUMATA and the other Hawaiki-ans established their "mana". But as Sir apirana Ngata stated^(B), what must be remembered is, that no point of time can be taken and described as the date when the reign of Toi ceased and that of Porourangi began. The process went on for years. At first, when the newcomers were numerically inferior, it was peaceful penetration, and any ascendancy gained by the Hawaiki-folk was due to their superiority, in point of personal ability, over their hosts. All the early voyagers - Paikea, Whironui, Paoa, Tamatea - took wives from the "tangata whenua" and had children by them. Some of these wives and some of

(A) J.P.S. Vol. 4 Page 21
 (B) Letter.

the children are known - and it is also known that they were not localised in any one place, but were scattered along the Coast from WHANGAPAROA in the North to TURANGA in the South. It is very probable too, that, in those days when the moral code differed from our own, and when the term "hospitality" held a wider meaning than it does with us, there were other "wives" and other children - many of whose names have been forgotten. These children would be scattered along the Coast in the path taken by the voyagers.

Thus the population would contain quite a large Hawaiki-an element by the time that Tuwhakairi-ora came on the scene, and it is probable that many of the rangatiras of even the most "die-hard" Toi tribes would have Hawaiki blood. An example of this is seen in Genealogy 1a, which shows that POHATU, who was chief of NGATI-UE-POHATU, which today is considered a purely "Toi-blooded" tribe, married PEKAI, who was descended not only from Whironui (of NUKUTERE canoe), but also from HINE-AKUA, daughter of Paea, who was captain of HOROUTA canoe. HINE-KEHU^(C), aunt of Porou-mata is, however, the first Porourangi descendant known to have lived on present Ngati-Porou territory^(D). A quotation from a letter from Sir Apirana Ngata is relevant. He says, "Ngati-Porou are a many-sided people. While the "Paikoa-Porourangi" stock was establishing itself at Whangara and

(C) See genealogy 14(c)

(D) Gudgeon, J.F.G. Vol. 4 Page 18.

Kaiti, and spreading gradually along the coast, carrying chieftainship with it, the other sources of the tribe, Ngati-Ira, Ue-Pohatu, Rua-Saipu and the Toi-folk (in general) were already established between Gisborne, East Cape and Te Kaha. The name "Ngati-Porou" comprises all this diverse stock".

Before telling the story of Tu-whakairi-ora, I will discuss his connexion with the various Ngati-Porou ancestors; and also the connexions of his first and most important wife, RUA-TAUPARE; for to their son, TU-TE-RANGI-SHIU were transmitted all the qualities of blood and birth, which, together with more practical - but not unrelated characteristics enabled them to play their great part in Ngati-Porou history, and to transmit such "mana", as they did, to their descendants, who have been well worthy of their distinguished ancestry - as will appear later. These relationships will be easier to follow if the genealogies noted, are consulted^(E).

Tu-whakairi-ora was the son of TE ATA-AKURA and NGATIHAU. The latter was the grandson of RONGOMAI-A-NIWA-NIWA, who was the son of POROURANGI and IMAO. Porourangi was the great-grandson of Paikea^(F) who had married HUTURANGI, the East Cape chieftainess. She

(E) Genealogies 4a, 4b, 7, 8, 11a, 11b.

(F) Gudgeon, J.P.S. Vol. 4, Page 21, says that Ngati-Porou claim only one son, POUHINI, for Paikea. But Te AITANGA-A-HAUITI claim others e.g., TUA-SHITI, RUAWARU who were their ancestors. They also claim that Paikea and Kahutia-te-Rangi were different people, Paikea being a descendant of Toi, Kahutia, of Uenuku. - This, in apposition, of course, to the Ngati-Porou claim.

was the daughter of Whironui who came in Nukutere canoe, and ARAI-ARA, who was descended from Toi. Te Ata-akura was the daughter of POROUMATA (murdered by Ngati-Ruanuku), Porou-mata was the great-grandson of HAU, the eldest son of Porou-rangi and HAMO. Thus, both NGATI-HAU and Te Ata-akura were predominantly of Hawaiki blood, descended from brothers, who were sons of the eponymous ancestor of Ngati-Porou, POROU-RANGI. And they both had, to an equal degree, some Toi-blood - small enough element though it was. Tu-whakairi-ora was born at OPOTIKI ^{whither} ~~where~~ his parents had fled, exiled from Whangara, because Ngati-hau displayed a penchant for collecting, after dark, the fruits of the labours of others - (he used to rob the store-house).

RUA-TAUPARE, born at Wharekahika, was the daughter of TE AOTAKI and HINEMAUREA. TE AOTAKI was predominantly of Hawaiki blood. His father was TUITI-MATUA, who was the great-great-grandson of HAU, whose father ^{was} Porourangi. His mother was RUA-TAPU-KAUAE-NUI descended from Ira. HINE-MAUREA ^(G) was a chieftainess in her own right. She was descended from HINE-KAHUKURA who was from Toi. Thus Ruataupare united in herself the landed interest of her mother and the "mana" of her father - this landed interest was to be of great value to Tuwhakairi-ora in the future. Rua-taupare was born about sixteen generations ago, Tuwhakairi-ora about eighteen - they therefore flourished somewhere about the year 1500.

(G) Hinemaurea's descent from Kahungunu is shown in genealogy 7.

There were two sub-tribes, not yet mentioned, whose existence was very materially affected by the wars of TU WHAKAIRI-ORA and his cousin PAKANUI. These wars were of considerable importance as being the active medium which accomplished the consolidation of the various elements into the Ngati-Porou tribe.

I refer to the NGATI-RUANUKU and to TE WHINE-ITI. There is some difference of opinion as to the origins of these two tribes.

Porourangi had a brother named TAHU who married HAMO, the widow of Porourangi, and from her had a son RUANUKU. Judge Wilson^(H) says that Tahu and his son went to the South Island for some years, and when they returned, were accompanied by a body of seventy slaves, the servants of Ruanuku, whose name they took. Tahu and his son returned to the South Island, where they became chiefs of the tribe thenceforth known as NGAI-TAHU. The slaves were left behind and became a powerful tribe. This story is given by Gudgeon also^(I) as the true origin of NGATI-RUANUKU.

Dr. H. Rapa, however, quotes Major RAPATA, a great Maori warrior of last century, and an authority on Ngati-Porou history, as having explained the origin of this tribe thus: Ruanuku means a "high and sacred person" and was merely another name for "Porourangi". Ngati-Porou, in the old days were known as Ngati-Ruanuku, and the tribe referred to were simply a section of Porourangi's descendants who

(H) Wilson Page 234.

(I) J.P.S. Vol. 4 Page 177.

had preceded the main body "up the Coast". This version of the matter is supported by the opening sentence of MOHI TURAI's paper on Tuhakairi-ora^(J) - " POROUMATA and his wife WHAENE were well-born, being descendants of Porourangi. Their tribe was Ngati-Ruanuku." Porou-mata and his wife were born at Whangara and they were in the direct line from Porourangi - it thus appears that "Ngati-Ruanuku" was a general name for the descendants of Porourangi, whether they lived at Whangara, or at Whareponga.

The tribe, whether descended from Tahu's slaves, or from Porourangi himself, was established round Whareponga, with a great pa, TONGANUI, as their chief source of strength and safety, and here they were living when POROUMATA, his brother HAUKOTORE, and his sons and daughters came to live about five hundred years ago i.e. about 1460 A.D.

Te Wahine-iti was the other tribe which suffered so much from the warriors led by Tuhakairi-ora and Pakanui^(K). The origins of this tribe have occasioned some discussion. W.E. Gudgeon held^(L) that Te Wahine-iti were probably Toi-folk, possibly a section of that tribe HGA-OHO, whom I discussed above^(M). It will be remembered that Nga-Oho, expelled from their own lands (whose exact location is not known for certain) came to the East Coast.

(J) Mohi Turei : J.P.S. Vol. 20 Page 25.

(K) Pakanui was the grandson of Mate, who was the sister of Te-ata-akura; the latter was, as I have said, Tuhakairi-ora's mother.

(L) J.P.S. Vol. 4 Page 23.

(M) See Chapter III.

Whether Te Wahine-iti was an aggressive and victorious "hapu" of Nga-Oho, or whether it was simply an aboriginal East Coast tribe, Gudgeon does not say. But by the time of Porourangi this tribe had driven Nga-Oho away from many of the old HUA-WAIPU lands, forcing them to pass northwards to the MARAHARA valley and KAWA-KAWA. There Nga-Oho murdered TANATEIA-ARAEIA in the pa TIHI-O-MANONO, thus bringing down on their heads the vengeance of UE-TAHA, and leading to the establishment of NGAI-TUERE in those parts.

At this time, then, Wahine-iti occupied the sea-coast from TE MARHAI at TOKOMARU, to WAIKAWA stream at WAIPIRO. They were bounded on the north by Ngati-Ruanuku and inland by Ngati-Ira. Another, and larger, section of the tribe, occupied the southern bank of the Wai-apu river - mainly between Wai-apu and REPO-HUA on the sea-coast, and bounded inland by TE AHI-KOUKA, where Ngati-Uc-Pohatu lived. Gudgeon considers that they derived their name from the second wife (Wahine-iti) of one of their ancestors, HAKOI-ROA(N).

TE WAI-PANE AWARAU, who has written a thesis on Tuwhakairi-ora, and who is a prominent rangatira of Ngati-Porou says that "Wahine-iti" was a name used to distinguish that section of Ngati-Ruanuku who were descended from Hau (son of Porourangi) by his second wife, TAMA-TEA-TOIA. The story goes that Hau's first wife TAKO-TA-WAINUA eloped with his brother UEROA. Hau was about to attempt her violent recovery when Tama-tea-toia said "Tahuri mai ki au

(N) See genealogies 1a and 10a.

ki te wahine-iti" which means, "Turn once again to me, your second wife". Hence the term was applied to her descendants.

The two versions are to a certain extent reconciled, and a compromise is arrived at, by Judge Wilson^(O). He says that the Wahine-iti of Waipiro are not to be confused with the Wahine-iti of Waiahu. The former was a small tribe of Porourangi origin, the latter of tribe of "tangata-whenua" and this seems to be a likely explanation.

Whatever is the truth of the origins of these two tribes - and the truth will probably never be known for certain - Ngati-Ruanuku and Te Wahine-iti were established at Whareponga and Waipiro respectively, considerably before Tuwhakairi-ora appeared on the scene.

.....

As has been mentioned in Chapter V, Paikoa ended his wanderings at Whangara, which so much resembled his former home in Hawaiki, and there he lived with his wife HUTURANGI.

His son POUHANI was born there and his family evidently remained there for several generations; at least nothing to the contrary is known. It is quite possible, and even probable that his descendants journeyed about the land, up the Coast and so on, so that their name would not be unknown. They were not, however, great chieftains at Whangara, if the story that Gudgeon records^(P) is any indi-

(O) Wilson, Page 240
(P) Gudgeon: J.P.S. Vol. 4 Page 24.

cation. He tells how TE-AO-TANIA, who was not descended from Porourangi, drove from Whangara a man named TU-MOANA, who was the son of RONGO-MAI-A-NIWANIWA (Porourangi's brother) for stealing kumara. Tu-Moana fled to Opotiki, by way of Pakira. Thus, the "mana" at Whangara had not at that stage devolved upon Paikaea's descendants, though they would not be counted as common folk.

HINE-KEHU, three generations from Porourangi and aunt of Poroumata is the first direct descendant to be named as occupying the present Ngati-Porou land⁽²⁾. She lived at Whareponga, among the Ngati-Ruanuku, and possibly prepared the ground for her nephew's arrival.

About nineteen generations^(R) ago, i.e. about the year 1460, Poroumata, his brother HAUKOTORS, and his sons, whose names are not important, since they were going to an early death, made their way from Whangara to Whareponga, where they dwelt among Ngati-Ruanuku. Poroumata also had three daughters⁽³⁾, but whether they went up to Whareponga with him is not known - if they did, their lives, to the subsequent sorrow of Ngati-Ruanuku, were spared when the eventful and significant tragedy occurred, of which I will speak later.

The stage is now set for the series of events which led to the ultimate formation of the Ngati-Porou tribe owning the supreme leadership of one man, from a number of

(2) Gudgeon, J.P.S. Vol. 4. Page 18
 (R) Genealogy 4a.
 (3) Genealogy 8.
 Mate, Tawhipare, Te Ata-akura.

small "hapus", differing in origin, conflicting in interests and owning each, its own hierarchy of chiefs. The Toi peoples, still independent, are, however, to some extent modified by the mixture with their's of Hawaiki blood.

Some live who, in their persons combine Toi and Hawaiki descent, and the superior physical and mental ability of the new-comers is enabling them gradually to seize the power, and subordinate the "tangata whenua", to their command.

Poroumata and his sons are living at Whareponga, and Te Ata-akura, the mother of "The wind-compelling cormorant" "The solitary one of Ngati-hau"^(T) - Tawhakairi-ora - is grown-up and ready to perform her mission in life.

The players are ready and the curtain rises to an act, significant of so much, expressing in concrete and definite form the process which had been going on for many generations, a process of assimilation and consolidation whose outcome has been the modern Ngati-Porou, a tribe, prominent in the past history of the Maori, as it is in the modern schemes which are giving a new interest in life and a new prosperity to the "untutored savage" of sixty years ago.

(T) Mohi Turei: J.P.S. Vol. 20 Page 34.

CHAPTER VIIIPorou-mata : Te Ata-akura : Tu-whakairi-ora

The story of Poroumata and the Ngati-Ruanuku, of Te Ata-akura and her vow of vengeance, and of Tuwhakairi-ora's life spent in fulfilling the purpose of that vow - is well known among the Ngati-Porou today, and there is a general agreement as to the facts. Moreover, it has been placed on record by Judge Wilson, John White, Mohi Turei, and W.E. Gudgeon^(A). For my purposes I have used the works of these scholars and have also consulted Te Wai-pano Awarau, who himself wrote a thesis on Tuwhakairi-ora. In addition to these authorities, Sir A.T. Ngata, Rev. Poihipi Kohere and Mr. Henere Poananga have given advice on points of difficulty or where there appeared to be conflict. The following account is therefore, I think, as nearly accurate as possible.

Porou-mata and his followers were evidently men of proud and haughty spirit, who treated Ngati-Ruanuku as though the latter were indeed the slaves brought by Tahu from the South Island. They acted as so many "grands seigneurs" towards their hosts, though accounts differ as to whether Porou-mata actively encouraged this attitude, or whether

(A) Wilson : Pages 235 - 248
 White: Vol. 3 Page 136 et seq.
 Mohi Turei: J.P.S. Vol. 20 Pages 25 - 34
 Gudgeon : J.P.S. Vol. 4 Page 21 et seq.
Vol. 13 Page 262 et seq.

he was ignorant of the abuses practised by his sons^(B).

The young men, at any rate, made themselves obnoxious to the long-suffering Ngati-Ruanuku. They plundered the best food, they assaulted the women, and forcibly took the most attractive as wives for themselves; they invariably, as though it were their right, collected for their own use the best fish from the catches made by the Ngati-Ruanuku. They were headstrong and proud and evidently made life unbearable for everyone at Whareponga.

At last Ngati-Ruanuku had had enough. They decided that they would kill Porou-mata and his family, which they did one day when the former were preparing to go out to the fishing grounds. Porou-mata, and his sons, (these latter had no children), were killed. If the three daughters were at Whareponga, they were spared to be responsible, later, for an ample revenge being inflicted on Ngati-Ruanuku. Haukotore and Rongomai-Papango, who were Porou-mata's brothers, and who lived nearby at MATAKUKAI were on better terms with Ngati-Ruanuku and did not share their brother's fate. Nor did they in any way attempt to revenge their slain relatives or to fly from the scene of their death. This feeble conduct was appreciated at its value by the Maoris. The two brothers continued to live, on sufferance with Ngati-Ruanuku, with consequent loss of prestige, or "mana", to themselves and to their descendants. That this loss of prestige, with regard to their descendants at any rate, was not altogether justified, will appear later in

(B) Compare, e.g. Turei (op. cit.) Page 25 and White (op. cit.) Page 235.

the discussion on "Te Aitanga-a-Mate".

Much different was the reaction of Poroumata's three daughters, TAWHIPARE, MATE, and TE ATA-AKURA - especially the last - who were filled with desire for revenge on their father's murderers. They must, all three, have been women of strong passions, and with the power to hate inordinately developed within them. The fanatical Maori view of the necessity of obtaining revenge is illustrated in the following story^(C).

"The following conversation occurred some years ago between two travellers on a lonely road:

Maori : 'I have had several opportunities today of killing you.'

European (uneasily) : 'What do you mean?'

Maori : 'That among us Maoris, strangers never travel as we are doing - walking close behind each other through copse and narrow places, such as this.'

European : 'Why?'

Maori : 'Because, although on good terms with my companion, yet I might know of some unavenged evil my ancestors had sustained, which he had forgotten, or perhaps never heard of, and then, if I had an opportunity, I should kill him.' "

The dialogue above typifies the Maori attitude towards revenge, which must be gained even after years of waiting. In no case was the Maori satisfied till full atonement in blood had been made, and the duty of seeking

(C) See Wilson, Page 61.

redress was handed down from generation to generation. One deed of violence might result in the development of a whole-sale feud in which entire tribes were involved and in the course of which hundreds of lives, as in the case of Poroumata, would be lost before one or other side had had enough, had gained the satisfaction sought, or had been wiped out. In this respect the Maoris were no whit behind the Scots - whom they resemble in more ways than one.

We can therefore understand the feelings of Te ata-akura when her father was murdered. She was without land or vassals, she was a woman, but, in spite of this - or perhaps because of it - she lived now for one purpose only - to accomplish the revenge of her father. With the avowed object of bearing a son who would do that which was beyond her own powers, she married NGATIHAU^(D) at Whangara. For one reason or another the two had to leave this place and went to Opotiki, Te ata-akura losing none of her desire for revenge on, ^{or her} and hatred for Ngati-Ruanuku. Though she prayed for a son, her first child was a daughter, TE AO-MIHIA^(E).

Once again she conceived and as her time grew near, she felt the child move violently within her womb and she said "^{Kaka Kaka} E Takitaki koe i roto i au he tane, E ea i a koe te mate e toku papa" - which means -

"Ah, struggle thou within me, a son, It is for thee to avenge the death of my father."

(D) Ngatihau was a son of Tupoana-Kotore, who was a descendant of Porourangi and who lived at Waimatitini.

(E) Genealogies 14(c), 14(d).

Thus Tu-whakairi-ora was dedicated even before he was born to a life to be spent in avenging the murder of his grandfather, and to satisfying the honour of his family.

He owed his name to a peculiar circumstance. It means "Tu-hung-up-alive". Shortly before the birth of ^{the} avenger-to-be, Ngatihau's father at Wai-o-matatini, TU-MOANA-KATORE, fell into a trance and was thought to be dead. According to custom, his body was taken and hung up in a "puriri" tree, where the flesh would decompose before the bones were borne to their final resting-place in some cave. The funeral attendants were leaving the place, when they were astounded to hear the "corpus" groan. They overcame their very natural alarm, and, going back, unwrapped the body and disclosed a wrathful and very-much-alive chief, who, full of righteous indignation demanded an explanation from the unfortunate mourners. From this event the younger Tu got his name, which was, in full, "Tu-moana-katore-i-whakairia-oratia", that is, "Tu-moana-katore-who-was-suspended-alive".

This habit of naming Maoris from topical events was a very common one (F).

Tu-whakairi-ora, then, was early dedicated to TANE, the god of war. From the earliest years his mother instilled

(F) See Bishop H. Williams, J.P.S. Vol. 45, Page 358. e.g. Two friends were out in the bush after pigeons. Wet weather compelled them to spend the night beneath the fronds of a "wheki"-fern. A niece born to one of them shortly afterwards was named "Te-whare-wheki" (the wheki-hut). Another maiden was called "Nga-rangi-putiputi" (the flower-days) - a delightful name whose poetry is somewhat marred when it is learnt that the flowers referred to were some which had been placed round the corpse of a dead relative. She was, in fact, a walking "In Memoriam".

into him thoughts of revenge, constantly drilled into him his duty to his grandfather's memory. Nor was the more practical side of the business neglected. Tu became proficient in the arts and practices of war, above all his fellows. All the people among whom he lived knew the aim and object of his life and knew that at sometime he would leave them, to fulfil his life's purpose.

There is no doubt that he was a remarkable man. He began life with nothing but his own abilities and his ambition. He owned no land and he had no tribe behind him. Perhaps pre-natal influence developed in him to a greater extent than in others those possibilities of greatness which we all possess, but which Tuwhakairi-ora realised. His greatness was different from that of, for instance, TE RAUPARAHĀ and TE WAHAROA whose chief claim to fame appears to have been the degree of treachery and power of dissimulation - greater than anybody else's - that they exhibited and who displayed peculiar ability in murdering, first preparing the ground by a pretence of friendship^(H).

It was owing to his truly great qualities that Tuwhakairi-ora succeeded in life and attained to the power and position he did.

(G) The tribes among whom Ngatihau lived at Opotiki were Ngati-Ue-Kahikatea, and Ngati-Rangi-nui.

(H) For accounts of Te Rauparaha's successful treachery see Vol. 3 of White's "History of the Maori".

Concerning Te Waharoa, see Wilson's "Life of Te Waharoa" *.

* See Bibliography.

In these early days at Opotiki, his attractive personality, his prowess in all those pursuits which were practised by warriors, drew to him the support of the people with whom he lived. So that when the time came for him to begin his great adventure, he had the promise - which was kept - of the support and help of many of the young warriors with whom he had lived. For the present he decided to act alone, and so, set off from Opotiki supported by nothing more imposing than his own weapons, his ability and his gallant and noble appearance, which, as it happened, stood him in very good stead, and aided him materially in the realisation of his life's ambition.

CHAPTER IX.Porou-mata Avenged : "Ngati-Porou"

Tu-whakairi-ora, though anxious, as was natural enough, to proceed against his grand-father's murderers as soon as possible, was not foolhardy, nor did he wish to attempt the impossible. Before Ngati-Ruanuku could be conquered, he had to provide himself with men for an army, and he had to make sure that those tribes which surrounded the Ngati-Ruanuku territory, either acted in alliance with himself, or were incapacitated from hindering him in his schemes. The fact that it was about thirty years after he left Opo-tiki before he led the final assault on TONGANUI Pa at Whareponga, years which were not wasted, but were spent in attracting power to himself and undermining potential opposition, shows that Tu-whakairi-ora possessed to a marked degree those qualities, patience and fore-sight, which are essential to greatness.

The young warrior first proceeded to Whangaparaoa where in a plantation, he encountered HINERUPE^(A), who was the daughter of UE-TAHA, the Ngai-Tuere chieftain who had defeated Nga-Oho, and reoccupied the land of his Rua-waipu mother TANATEA-UPORO^(B). He lived on the Whangaparaoa land, while TE AO-TAKI and his wife HINE-MUREA^(C)

- (A) See genealogy 4a.
- (B) See Chapter 3.
- (C) Genealogy 11a.

lived on the Wharekahika land, conquered from the same Nga-Oho.

Tu-whakairi-ora was struck by the beauty of Hinerupe, who however rejected his too ardent wooing in a definite manner, by hitting him on the jaw with her spade. This incident has given to that plantation the name "Kauae" which it retains to this day.

The son of Te Ata-akura passed on till he came to the beach by Wharekahika where he saw two beautiful maidens bathing. He had heard of the fame of RUATAUPARE and AUAHIKOATA the daughters of Te Ao-taki and concluded that these must be they. He forced himself on their notice by sitting on their clothes and refusing to move despite bashful appeals from the bathers. Continuing to pay his addresses in the same masterful manner, he soon made Rua-taupare, who fell a ready victim to his fame and noble bearing, his bride. Thus at a single stroke he won a wife and, what was perhaps more important, lordship over lands and men. His brother, HUKA-RERE, shortly afterwards married the wilful Hinerupe, and the first step towards the avenging of Poroumata, and towards the still more important - even though unrealised - object of uniting the tribes under the hegemony of Tu-whakairi-ora was accomplished. For these two marriages gave the brothers power over all the lands between the AWATERE and KARAKATU-WHERO streams.

Even now Tu-whakairi-ora did not proceed against Ngati-Ruanuku. He used Wharekahika as a base from which he made solitary reconnoitring expeditions into the enemy's

country and whence he also visited and made friends with the surrounding peoples - Ngati Rua-Waipu, and Ngati-Ue-Pohatu. It was from these tribes that he later drew many of the warriors that made up his victorious "tauas" (war-bands). Of his fighting forces his own family made up the back-bone, for almost all were renowned warriors.

One story is enough to illustrate the courage that distinguished Tu-whakairi-ora himself. When he first came to East Cape district, he once made a trip which took him past HEKAWA. His dog, which he, in common with all Maoris, prized very much, was with him; but near Hekawa Pa, it strayed, and was caught by two men named WAHIA and WHATA, who killed it. Tu, missing the dog, discovered its fate and, despite his nearness to the hostile pa, quickly killed the two men and then made a leisurely escape. He was overtaken by a number of warriors from the pa, and kept up a running fight with them, killing several with his "mere". Realising the danger, he finally reached the beach, where he made for an islet, which is under water at high tide. Standing on it he kept the enemy at bay, greatly assisted by a "taiaha" (spear), which one of his foes, PUTEKI-TEKI, full of admiration for his courage, threw him. Despite the fact that no-one could dislodge him, his position appeared hopeless, for the tide was rising fast. Hukarere, however, who was, luckily, fishing from a canoe, further out to sea, noticed his brother's plight and was able to rescue him from a situation, which, however, reflected nothing but credit on the future avenger of Porou-mata.

Tu-whakairi-ora himself had at least eighteen children from his three or four wives. TU-TE-RANGI-WHIU, his most famous son, whose mother was Rua-taupare, had seven wives and at least twenty-two children, several of whom would have been of fighting age before Tu's thirty-year campaign was finished. These, together with Tu's other sons, and their sons, would, in themselves make up quite a respectable army.

As a base from which to launch attacks, and as a last resort in case of disaster, Tu-whakairi-ora caused to be built his famous fighting-pa, OKAU-WHARE-TOA. It was situated near Kawakawa, about a quarter-mile from the mouth, and sixty feet above the bed, of the Awatere stream. Its great natural strength was increased by skilful engineering and the result was a pa which was never successfully assaulted by an enemy. No longer a fighting pa, it is still used as a burying-ground for Te-whanau-a-Tu-whakairi-ora.

The tribes that came into contact, friendly or otherwise, with the increasing might of the great warrior were as follows:

PARARAKI, who occupied the Mata-kaoa land north-west of the Awatere, and who were of more-or-less aboriginal extraction, though closely connected to the Whanau-a-Apanui of the Bay of Plenty. They are not concerned in this history, except that it was in fighting against them that Tu's Warriors became so efficient and well-disciplined.

NGAI-TUITI and NGAI-TUERE who were descended from

WHATIUA-ROA^(D), but were also connected with the "tangata whenua", which gave them the control over much land. They, as I have said lived round Wharekahika, Kawakawa and Horoera. Their Rua-Waipu connexion was of great value to Tu-whakairi-ora.

NGATI-UE-POHATU of Tuparoa and Tapuwaeoro.

NGATI-RUANUKU and TE WAHINE-ITI at Whareponga and Waipiro

I do not propose to mention in detail all the various campaigns that led to the climax of the defeat of Ngati-Ruanuku and their extermination, which was followed by similar treatment meted out to Te Wahine-iti. This has been done perfectly adequately, especially by Judge Wilson in his book "The Story of Te Whareroa"^(E).

I intend to describe some of what appear to me to be the most significant and interesting events and to show how the hapus, now making up the Ngati-Porou tribe, came into being as such.

As I have said, it was Tu-whakairi-ora's plan to make sure of the ineffectuality, if not the positive friendship of the tribes north and west of Ngati-Ruanuku before he took the last step towards the revenge that had been so long awaited.

His marriage and that of his brother Hukarero, giving them considerable standing with Ngai-Tuere and Ngai-Tuiti, were a long way towards realising this aim. But the very apparent ability he displayed, the power and prestige

(D) Genealogy 4a.

(E) Pages 239 - 247.

he gained by his victorious excursions against, for instance the Pararaki, and the fact that his arms never failed to be crowned with success, roused feelings of jealousy in the breast of UE-TAHA, nominal chief of Ngai-Tuere, who with their close connexions Ngai-Tuiti, were coming to be known as Te-whanau-a-Tu-whakairi-ora. Ue-Taha accordingly sought the help of APANUI, the great Bay-of-Plenty chieftain. Two battles followed, the final result being decisively in favour of Tu-whakairi-ora, who finally subordinated the rebels to his authority. The first battle is notable to us, particularly as illustrating two aspects of Maori ideas on chivalry and military ethics.

Tu-whakairi-ora knew that Apanui himself was to lead the forces to the assistance of Ue-Taha and for this reason, refused to take any part in the battle, because he had previously been the guest and firm friend of Apanui, had fought in, and even led his "tauas" on war-expeditions. This decision spelt disaster for his own forces, who were to a large extent lost without him, especially when confronted with an adversary of the calibre of Apanui. However, everyone, his own men, and his own sons, of whom his favourite, Te Aowehea, was killed in the battle, regarded his behaviour as correct and highly chivalrous. Apanui was overwhelmingly victorious but foolishly spared another of Tu's sons, TU HOROUTA by name. This warrior, and his descendants, became a constant thorn in the side of TE WHANAU-A-APANUI. For example, at the last battle^(F)

fought between Ngati-Porou and the Whanua-a-Apanui, at TOKO-AKUAKU, TE KAKATARAU, descended from Tu Horouta, successfully led the former tribe. This same warrior signed^(G) the Treaty of Waitangi in 1840 while his brother MOKENA KOHERE was honoured by Queen Victoria for his gallant conduct in the Maori Wars. This family also distinguished itself in the Great War of 1914-18, and it is generally admitted that the descendants of Tu-Horouta are and have always been among the greatest fighters of Ngati-Porou. The representatives living today are Reweti Kohere and the Rev. Poihipi Kohere, both prominent in East Coast affairs.

The other incident from this battle, illustrative of the Maori view-point, was the conduct of KAU-WHAKA-TUAKINA, a chief on the side of Tu-whakairi-ora. Before the battle, in the course of conversation with enemy chiefs, he revealed the dispositions of the Ngati-Porou force, their strength and their probable tactics. We next hear of him fighting tooth and nail against the redoubtable Apanui himself. This conduct was perfectly correct, but had Kau-whaka-tuakina misled the enemy, given them incorrect facts, his actions would have been open to strong censure.

From these incidents we may gather that the Maoris regarded war as much more truly a game, to be played in a sporting spirit, than we, for example, do our football.

With these tribes round his base of operations quite under control, and with Ngati-Ue-Pohatu firm allies, as they seem always to have been, Tu-whakairi-ora was ready at last. His name attracted to him warriors from near and

far. His many successful forays had disciplined his men, and given them the "victory-complex", and Ngati-Ruanuku were robbed of all allies, save Te wahine-iti to the South and West.

Almost for the first time a force that could be called "Ngati-Porou", was assembled, under the leadership of one man, Tu-whakairi-ora, for the purpose of avenging his grandfather's murder, a deed, by now, almost forty years old.

The great warrior, now no longer young, decided on a surprise attack on Ngati-Ruanuku, who, although they cannot have been ignorant of Tu's intentions towards them, had probably grown used to the constant imminence of a great danger. He gathered a fleet of canoes and suddenly, without warning, descended on TONGANUI Pa. The surprise was complete, and consequently the defeat was no less sweeping. The triumph was absolute and the death of Porou-mate was at long last most fully avenged. What was more, victory had been achieved by a force comprising warriors from the Rua-waipu, Ngai-Tuere, Ngai-Tuiti, and Ue-Pohatu tribes and had been led by the descendants of Porourangi. It was victory for "Ngati-Porou".

A week was spent in killing, cooking and feasting on Ngati-Ruanuku, men, women and children. A few skirmishes with inland pae, and the Ngati-Ruanuku, as a tribe of any consequence had vanished from the earth. Tu-whakairi-ora, victorious and triumphant, his life's ambition realised, his "mana" and prestige greatly increased, and the diverse elements that made up his army even more united in their

attachment to him, retired to OKAU-SHARE-TOA, leaving Haukotore, his great-uncle (brother of Porou-mata), to "build on the ashes". This battle is known as "Te Hiku-tawatawa", (the Slippery Tail), because the invaders found stored in the captured pa a supply of fresh-caught fish, which served as a relish to the "pièces de résistance" of the triumphal feasts.

CHAPTER X.Pakanui : Rua-Taupare : The End of "Te Wahine-iti"

Despite the utter defeat of all but a few insignificant fragments of Ngati-Ruanuku, the fighting-life of Tu-whakairi-ora was not yet ended. This was, however, not due to his own inclinations which were to live in peace and honour, consolidating by peaceful means his power. But there were still three campaigns to be waged before the Ngati-Porou became organised in the hapus of the present day; they were all waged against that tribe, Te Wahine-iti, whose origin I discussed in Chapter VII (a.v.), and whose fate it was to be annihilated, not by reason of its own turbulence, or through offence given by its members, but because it was surrounded by neighbours at once aggressive, acquisitive and of considerable military power.

At the battle of Te Hiku-tawatawa, when Tu-whakairi-ora accomplished his avowed life's mission, one of the most prominent warriors was TU-TE-RANGI-KATIPU, the son of TAWHIPARE and the grandson of the murdered Porou-mata. Thus, the third daughter of Porou-mata, HATE, who had married KAHU-KURA-NUI and lived at Titirangi Pa near Gisborne, was able to say, "my sisters' shares have been avenged, but my share has not." However, she had a grandson named PAKANUI, a great warrior, who was at the time engaged in fighting down at HERETAUNGA. She sent for him, and prevailed on him to redeem her honour, and lead a "taua" against

the already almost non-existent Ngati-Ruanuku.

The remnants of the defeated tribe had taken refuge with their allies (and probably relatives), - Te Mahine-iti of Waipiro, and thither Pakanui directed his canoes. He had a very inadequate force at his disposal, but could not reinforce it by application to Tu-whakairi-ora, since this expedition was an "off-set" to the latter's triumph. He determined to gain his ends by strategy, and therefore, in order to make it appear nothing but a peaceful visit, he had his women and children accompany the fighting force. He landed at Aku-aku, and acted the rôle of chance passer-by, all the time seeking means to destroy his hosts. He noticed that every day they used to go down to the coast to catch the "kehe" fish.

On many parts of the East Coast south of Hicks' Bay there is a peculiar rock formation, channels having been worn by sea-action, (and sometimes enlarged artificially). Up these channels, which run into the sea, kehe fish come with the flood tide to feed, and return with the ebb. At Aku-aku, each man had his own channels where he would stand and net the fish. On this fact Pakanui based his plan of attack.

One morning he and his men rose betimes, and took up their positions, each one by a channel, and armed with a fishing net and a "patu" of light "Tawhiwhi" wood. The latter was tied to the ankle and concealed by the water. Ngati-Ruanuku and Te Mahine-iti came down and found their places taken, but they were invited by their guests to come

and join in the fishing, so that each one took up his usual position, the chief RANGI-RAKAI-KURA finding himself, as had been planned, next to Pakanui.

For a while, in order to lull the intended victims into a sense of security, the fishing went on. But suddenly, at a signal given by Pakanui, the visitors threw their nets over the heads of their hosts, bent down to seize their concealed "patus" and each dispatched his man - over a hundred of the foremost warriors being killed at one "coup de main". The "battle" is known as "Te Ika Koro-Parua" which may be translated "Two fish in one net" - i.e., the "kehe" and the man.

This deed struck such terror into the hearts of the survivors that they fled inland and left Pakanui victor. He decided to follow up his triumph, and captured several pas inland. Of these one deserves special mention.

TAPATAHI Pa stood at the end of the ridge which runs out from Maungaroa Hill. This place is of immense natural strength. The ridge ends in a thousand-foot cliff which drops almost perpendicularly to the Waikawa stream. And, as the other sides are also very steep, the narrow ridge provided the only entrance to the Pa, which could, in consequence, be easily held by one or two men against a host. This Pa has never been captured by assault. Even when in 1830 the force of NGAPUHI, which had laid low all the other great Ngati-Porou pas such as TE WHENU-MATARAU and KOPAI, besieged it and launched assault after assault

during a whole week, it remained uncaptured, defended by HORI KARAKA, the fighting chief of Te Whanau-a-Iri-te-Kura and another tribesman, KEREOPA NGAHUAHUA.

The only ^{way} to take the pa was by stealth, and it was thus that Pakanui succeeded. He waited till the enemy were off their guard, and most of the men away fishing. Then, followed by a few of his warriors, quietly entered and took the pa unawares.

Despite his victorious progress, Pakanui was really in great danger, as the forces of Te Whine-iti and the Ngati-Ruanuku remnants were massing at Waipiro and would be quite able to dispose of his little band. Swallowing his pride, therefore, Pakanui asked for the help of his powerful cousin Tu-whakairi-ora. The latter, responded with alacrity, and a great battle was fought on Waipiro beach, where the Porou-rangi forces had a sweeping victory which delivered all the Waipiro area into their hands^(A). Pakanui, whose main interests were centred round Turanga, willingly joined with Tu-whakairi-ora in bestowing the land on the latter's niece, IRI-TE-KURA^(B) whose URU-KAHU^(C) characteristics have been noticed. She founded a tribe which took her name and has lived on Waipiro Block ever since.

(A) "This battle was known as "Te Koro-Hukatai", because the brains of men were mingled with the froth of the tide." (Wilson). TINATOKA, son of Tu-whakairi-ora particularly distinguished himself.

(B) See genealogies 4b, 14c.

(C) See Chapter II.

The next campaign was against Te Wahine-iti of Tokomaru Bay, and was caused by Rua-Taupare. Having become jealous of her husband's prowess, and of the way in which her tribe was included in Te Whanau-a-Tu-whakairi-ora, she determined to found a tribe bearing her own name. She therefore left Okau-whare-tea and settled among Te Wahine-iti at Tokomaru, some of these people being descended from her own ancestor Kahu-kura-nui. She seized an excuse, accused Te Wahine-iti of having insulted her, and loudly summoned the aid of her husband and sons, who came, and exterminated the unfortunate Wahine-iti. Rua-taupare realised her ambition, and founded the tribe called by her name. Its present chief, ^(D) ~~Si~~ Potao is one of the most important of contemporary Ngati-Porou "rangatiras".

There was now only one section of Te Wahine-iti left - that which lived on the Wai-apu River. One of its chiefs ^U ~~TX~~-HOARUE-TORO, very foolishly gave to the turbulent sons of Tu-whakairi-ora reason for action which led to the final extinction of Te Wahine-iti as a tribe, their fate being thus no better than that of Ngati-Ruanuku. This chieftain grossly insulted TE-AC-TAIHI who was the favourite wife of Tu-te-Rangi-whiu - most noted son of Tu-whakairi-ora. The result was the battle of TORERA-KOAU, fought on AHI-KOUKA and WAI-O-MATA-TINI blocks and leading to the utter and final defeat of Te Wahine-iti.

TIMATOKA, who had fought like a giant, claimed the land (Wai-o-mata-tini) where the battle had been waged.

(D) Genealogies 11a, 11b, 11c.

KAU-THAKA-TUAKINA claimed the lands across the river, topped by "Pakira" - the "bald-head" (i.e. bare hill-top) of his ancestor. Tu-te-Rangi-whiu claimed TE ROTO-KAUTUKU. Tu-Horouta and the other warriors each claimed their share, and these claims have subsequently been confirmed by the Native Land Court.

MAHAKI, RAHIU and TUPORE, the sons of RAHAI-HOHA^(E), who had joined Tu's army, had been responsible for the not inconsiderable task of feeding it, and were rewarded with TE ANI-KOUKA - a block of land which now provides some of the richest of all Waikato dairying country.

Any remaining members of Te Whine-iti, or of Ngati-Kuanuku, who had not fled - as some did to Turanga - became slaves or "rahi".

Before leaving this account of the wars of Tu-whakairi-ora, I will say something of one of his most prominent warriors - Pakira.

I have already mentioned Pakanui, as well as some of the sons of Tu-whakairi-ora, and also TE UNU-ARIMA of Ngati-Ue-Pohatu^(F).

Pakira is regarded as a typical Maori chief of "other-day". He was a great warrior and a generous foe: utterly callous in the presence of the most extreme barbarity: able to jest in the presence of death and capable of the grimmest of practical jokes. He was characterised also by a laconic and epigrammatic turn of speech. He was the

(E) See genealogy 4b.

(F) He belonged to Ngai-Tane hapu. See Chapter III.

son of TU-KAKA-HUMAI, and is a most distinguished ancestor. He married TE HAHMATA^(G), and from him was descended Major Rapata the prominent Ngati-Porou chief of last century, while Sir Apirana Ngata also claims him as an ancestor.

The following story is told about Pakira. The Ngati-Porou had, in the course of a battle, slain the son of WHAKA-RARA who was a great chief of TE WHANAU-A-HAUITI^(H). Pakira, though related to Whaka-rara, was of Ngati-Porou and had been present both at the fight and at the subsequent victory feast.

Shortly afterwards the bereaved father and Pakira met. In the course of conversation, the former asked whether Pakira had not eaten some part of the body of the slain youth. "Only his liver," was Pakira's terse but revealing reply. The truthfulness and the grim restraint of this speech pleased Whaka-rara, who nevertheless decided to pay his relative back for his act of "tama - wahine"-ism.

He therefore invited everyone to come to a "hui" (large social gathering) at Anaura Bay. Pakira came with some of his men, but noticed the strange look on the faces of some of his hosts - a look of, almost, pleasant anticipation, whenever they happened to glance at him, which was often. He inquired the meaning of this, of a relative who happened to be there also, and was informed that he, in his person, represented the main course of the approaching meal! Pakira, conscious of the inferior strength of his

(G) See genealogies 4b; and 13a and 13b.
(H) See genealogy 9.

band compared with that of Whaka-rara's "stood not upon the order of his going", but made for his canoes. Too late, Whaka-rara noticed the defection, and hastened to the water's edge, urging, with honeyed words, the return of the prudent Pakira. Seeing the latter adamant, however, he vented his ^{real} ~~true~~ feelings in the words "Yet shalt thou not escape me, for thou wast baptised in the waters of bitterness" - indicating that an unpleasant end was yet in store for Pakira.

The feud continued for some years, till at last, the opposing chiefs met with almost equal forces and battle was joined between them. The Ngati-Porou soon began to have the best of things and began to pursue their flying enemy. Pakira did not want Whakarara to be killed, so he himself distanced the pursuers, in order to find his enemy and save him from death. He saw him in the distance, toiling as rapidly as possible, up a hill. Catching up he kept step, for a time behind the unsuspecting Whaka-rara - who would think it merely another of his own discomfited warriors. Suddenly Pakira patted the other smartly on the back, saying "Move quickly - move quickly." Whaka-rara's surprise and dismay were great and he stopped and said "Are past offences to be avenged, O son of Tu-kaka-humai?" Pakira, however, only replied, "Fly swiftly and avoid death" - giving his relative a new lease of life⁽¹⁾.

Such were the men who, under the directing genius of their leader Tu-whakairi-ora, avenged an ancient wrong,

(1) See Gudgeon : J.F.S. Vol. 16 Page 27.

wiped out two tribes, deprived others of their identity, established in the land of Toi and Maui-potiki the "mana" and chieftainship of the sons of Porourangi, and created a new tribe, Ngati-Porou.

CHAPTER XI.The Ngati-Porou Tribe

list
The hapus or sub-tribes that go to make up the modern Ngati-Porou are as follows:

1. TE WHANAU-A-TU-WHAKAIRI-ORA who live in the district from East Cape to Hick's Bay (A).
2. TE WHANAU-A-RUATAUPARE of Tokomaru.
3. TE WHANAU-A-TE-HAKMATA which occupies Aku-aku.
4. TE AITANGA-A-MATE of Whareponga.
5. TE WHANAU-A-IRI-RAKAU of Awanui.
6. TE WHANAU-A-HINE-RUPE of Waipatu Valley, where
7. TE WHANAU-A-RAKAI also live.
8. TE WHANAU-A-IRI-TE-KURA of Waipiro.
9. NGATI-UE-POHATU who remain on their ancestral lands at *Tularoa* ~~Ngapora~~, and inland.
10. TE WHANAU-A-HINE-PARE who live in North Waipatu.

The ancestral lines of the hapus numbered above, 1 - 4, and 6 - 8, can be seen in genealogies 4a and 4b. That of Ngati-Ue-Pohatu, in genealogy 1a; while Hine-Pare was of Rua-Waipu descent.

These tribal names, in most cases show how the descendants of Porourangi had gained the leading positions on the East Coast, after the advent of Tu-whakairi-ora and after his successful campaigns.

(A) See maps.

The tribes about East Cape, with whom he became allied by marriage - Ngai-Tuere, Ngai-Tuiti and Rua-Waipu - became known as Te Whanau-a-Tu-whakairi-ora and have ever since been ruled by chiefs of Porou-rangi descent. Among now living chiefs, in whose veins run the blood of this great warrior, may be mentioned PANI TE KANI, of Gisborne; RUKU HINAKI (Whangara); EI POTAE (Tokomaru); TUHAKA FOX (Waipiro); PEHIKURA AWATERS (Ruatoria) and KAREAMA TIHEMA of Waipatu. Okau-whare-toa, no longer a fighting pa, has become the sacred burying ground of Te Whanau-a-Tu-whakairi-ora.

I have described in the last chapter how Te Whanau-a-Rua-taupare got its name and acquired its present holdings at Tokomaru.

Though Te Whanau-a-te-Haemata is prominent in modern Ngati-Porou affairs, its history has been, on the whole uneventful. The Aku-aku land which it occupies, was conquered from Ngati-Ruanuku by Pakanui, who gave it to Iri-te-Kura. She in turn made a gift of it to TE HAEMATA, who married Pakira. The genealogy showing the descent of Major Ropata^(B), is interesting as being the shortest from all the known Ngati-Porou ancestors.

Te Aitanga-a-Mate is descended from Mate, the sister of Te Ata-akura and the daughter of the murdered Poroumata - who was the immediate cause of the campaigns leading to the formation of the Ngati-Porou tribe. This hapu is also descended from Haukotore and Hongomai-Papango, the spirit-

(B) See genealogy 15a, b, c.

less brothers of Porou-mata^(C). Owing to this connexion, Te Aitanga-a-Mate is looked down on by the other Ngati-Porou tribes. But it is noteworthy that in the Maori wars of last century no warriors were more reliable in the field than those members of this hapu who fought for the Queen under the leadership of Major Rapata.

Te Whanau-a-Hine-Rupe and Te Whanau-a-Iwi-Rakau, though they contain Porourangi elements are predominantly of Rua-Waipu origin.

Te Whanau-a-Rakai whose chief is HAHANA HAHUIKA, also claims descent from HAHAKI whose tree is given in genealogy 15c.

Te Whanau-a-Hine-Pare are of Rua-Waipu origin.

How Te Whanau-a-Iri-te-Kura gained its land and its name has been told in the previous chapter. It is interesting to note that fifty years ago, TE HATI HOUTAMU, the leading chief of Te Whanau-a-Tu-whakairi-ora, and TUTA NINONINO, chief of Te Aitanga-a-Mate (i.e. descendant of Pakanui) unsuccessfully tried, in the Native Land Court, to upset and invalidate the gift of the Waipiro lands made to Iri-te-Kura by Tu-whakairi-ora and Pakanui, after the crushing defeat of the forces of Ngati-Ruanuku and Te Whine-iti.

Ngati-Ue-Pohatu, as I have said, are of Toi origin and still live on their ancestral lands, maintaining their traditional independence, though they are included in Ngati-Porou.

(C) See Chapter VIII.

The task of finally consolidating into a single unit the various elements that today make up Ngati-Porou, though advanced far beyond the initial stages by Tu-whakairi-ora, was not completed by him. This was left to his sons, and to their sons, to do. But, after the preliminary work, the rest was comparatively easy. Always, since the days of Tu-whakairi-ora, Ngati-Porou have been ruled by one or other of his descendants, and the chiefs of all the sub-tribes are descended from him. He transmitted "mana", power and ability to an unusual degree to those who came after him. Chiefs of Ngati-Porou have always stood high in the regard of Maoris throughout New Zealand. For example the chieftainess HINE-MATIORO^(D), who was alive when Captain Cook visited New Zealand, was highly respected and venerated, and almost deified. Her grandson TE KINI-A-TAIRAU was no warrior, and yet, when the "King Movement" began in New Zealand, at the time of the Maori Wars, it was to him that the first offer of a crown was made. To the Waikato delegates he replied, "I have always been an Ariki, and my ancestors before me - therefore why should I take this new title at your hands?"

When the deputation went from him to his relative HIRARE POTAE, it was met with the same, almost contemptuous, refusal.

We have seen, then, the diverse elements that have contributed to the development of Ngati-Porou tribe - the people of Maui-Potiki, who sleeps on Hikurangi mountain,

the children of Paikoa, who came to New Zealand on the back of a whale, of Tamatea who travelled the seas in a sacred canoe - those of Paoa, and of Whironui. In the course of years the "tangata whenua" received Hawaiki blood, and the immigrants, because of their personal abilities obtained high places in the tribes which, however, remained basically of Toi-blood. Then came Tu-whakairi-ora, who, a self-made man if ever there was one, rose from the position of a moderately well-born youth with no land or other possessions, to that of the supreme chief over ten tribes, whom he united in allegiance to himself and to his family, while his sway extended from Hicks' Bay to Tokomaru, in the south.

Thus, in the course of a family's quest for satisfaction of a private wrong many peoples were fused to form one united and powerful tribe, Ngati-Porou, which, in the years that succeeded Tu-whakairi-ora's rule, became a factor to reckon with in New Zealand affairs; and today, it is this tribe formed from so many diverse elements, that has taken the lead in those Native Land Development Schemes and Consolidation Schemes that have given fresh heart to the Maori race, bewildered by the sudden impact of a new order on their traditional civilisation: while the prominent part they have taken in these and other affairs of modern Maori interest shows that the chiefs of Ngati-Porou are no un-worthy descendants of those great warriors and voyagers of past days, whose blood flows in their veins.

GENEALOGIES

N.B. The sources from which I have obtained each genealogy is given.
The figures in brackets, by some of the names, indicate the approximate number of generations from the present.
For Index of genealogies see next page.

Genealogy.		Page
1 <u>a</u> .	Line from MAUI-POTIKI	95.
1 <u>b</u> , 1 <u>c</u> .	Toi to POROURANGI	96
2	Tangia to Porourangi and Kahungunu	97
3	Line from Uenuku	98
4 <u>a</u> , 4 <u>b</u> .	Origins of Ngati-Porou hapus	99
5	Porou-rangi - Rua-waipu line	100
6 <u>a</u> , 5 <u>b</u> .	Descent of Kahungunu	101
7	Ruataupare from Kahungunu	102
8	Daughters of Porou-mata	103
9	Descent from Iranui	104
10 <u>a</u>	Line from Chironui and Paoa	105
10 <u>b</u>	Uenuku to present generation	106
11 <u>a</u> , 11 <u>b</u> , 11 <u>c</u> .	Ancestry of Ai-Potae	107,108
12	Te Kani-a-Takirau from Tu-whakairi-ora	109
13 <u>a</u> , 13 <u>b</u> .	Lines from Pakira	110
14 <u>a</u> , 14 <u>b</u> , 14 <u>c</u> , 14 <u>d</u>	Genealogy of Te Wai-Pane Awarau from Toi, &c.	111, 112, 113
15 <u>a</u> , 15 <u>b</u> , 15 <u>c</u> .	Descent of Hamana Hahuika and Major Rapata.	114,115.

GENEALOGY 1a. - from Gudgeon, J.F.S. Vol. 4, Page 18.

Stated by Sir A.T. Ngata to be from Rawheora School of Learning. It shows the ancestors Toi, Whiro-nui, Paikoa, Porou-rangi and Paoa. Also Pokai and Pohatu, who were closely connected with Ngati-Ue-Pohatu. It shows Ruanuku, eponymous ancestor of Ngati-Ruanuku.

1a

(38) MAUI-POTIKI

Hihiri-o-tu

Mai-nga-Rongo

Taharaoa

Heke-ponga



(31) Whatonga

Kahutia-te-Rangi

Apa

Rongo-mai

Rongo-te-whaiiao

Kahu-kura

=

Tuhia-te-tai

Arai-ara = Whiro-nui

Hutu-rangi = Paikoa (26) Paoa

Rongomai-awhio

Pouheni

Hine-Akua

=

Hakiri-o-te-Rangi

Nanaea

Nga-pou-haere

(23) Porourangi

Tahu

Rakai-whare-moa

Ruanuku

(22) Pokai = Pohatu

Rakai-Roa.

GENEALOGY 1b - from Gudgeon, J.P.S. Vol. 4, Page 22.

An example of the claim by some authorities and by, e.g. Te Aitanga-a-Mauiti that PAIKEA was not a Hawaiki-immigrant, but was from Toi. This is not the usual Ngati-Porou view.

1b

TOI
 Rauru
 Nga-puru-arika-a-Whatonga
 Po-turi-Pari
 Manu-te-Hikure
 Tano-u-a-Rangi
 PAIKEA
 Pouheni &c.

GENEALOGY 1c - from Rev. Poihipi Kohere. Has inserted two more generations from Toi to Whironui. Shows the Hawaiki and Toi descent of Porourangi.

1c

(33) TOI-KAI-RAKAU
 Rauru
 Whatonga
 Te Apa
 Te Heri-koriko
 Rongo-te-Whaiiao
 Rongo-te-ac-marama
 Te Whironui
 Mutureangi = Paikea
 Pouheni
 (23) POROURANGI

Hau

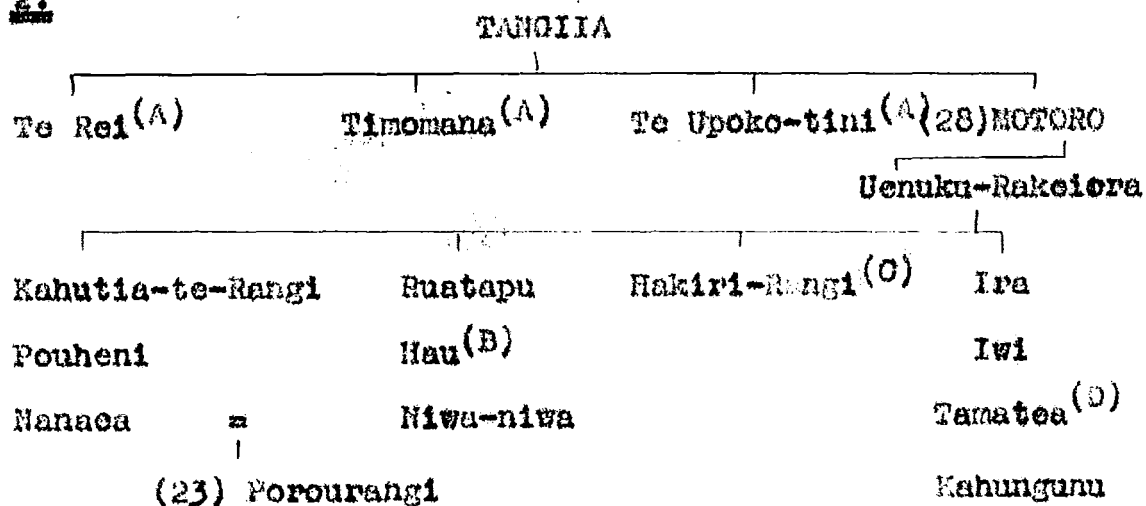
Ueroa

Rongomai-a-niwaniwa

GENEALOGY 2. - from Gudgeon, J.P.S. Vol. 12, Page 120.

Shows the descent of Porourangi and Kahungunu from MOTORO of Rarotonga, and Tangia of Hauke - formerly of Tahiti. Gives IRA as brother of Kahutia-te-Rangi.

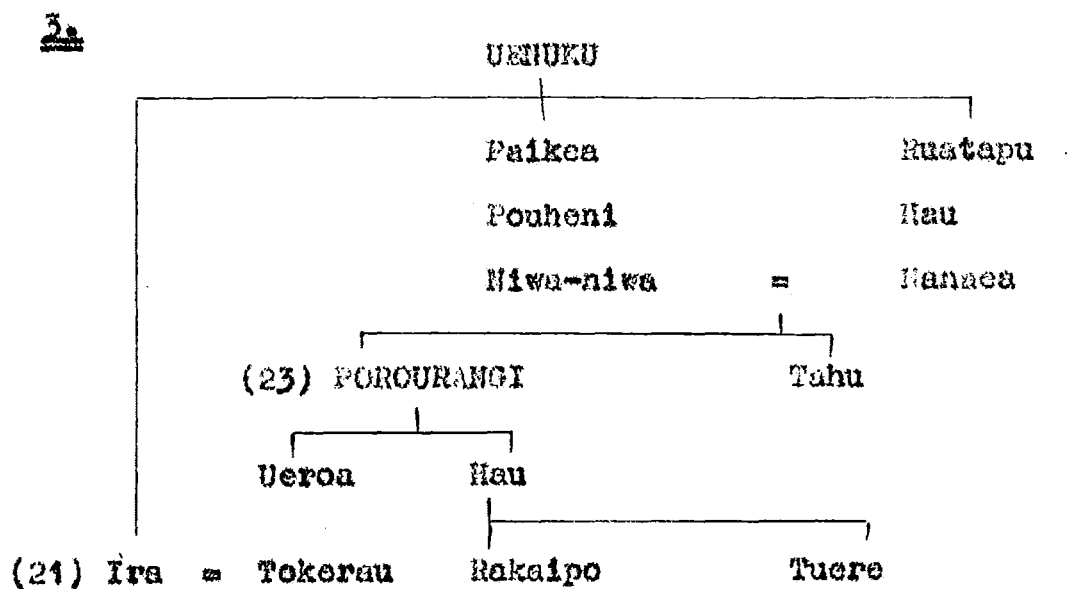
2.



- (A) Descendants at Rarotonga.
- (B) There were two other sons with descendants at Aitutake and Hauke.
- (C) Tuhoe tribes.
- (D) Hawke's Bay tribes.

GENEALOGY 3. - from Gudgeon, J.F.S. Vol. 3, Page 208.

Shows the descent of Porourangi from Uenuku, son of Notoro. Illustrates the difficulty of believing that Ira was the brother of Paikea - (Kahutia-te-Rangi).



GENEALOGIES 4a and 4b - from Gudgeon, J.P.S. Vol. 4,

Page 19. Accounts for the origin of nine of the eponymous ancestors of the present Ngati-Porou hapus, and also for Ngai-Tuere and Ngai-Tuiti, and is therefore of considerable interest. See Chapter XI of the text.

4a (26) PAIKIA
 Pouhoni
 Nanaca
 Namo = Porou-rangi (or Porou-Ariki)

Hau	Ueroa	Rongo-a-niwa-niwa
Tuere (21)		Awa-purupuru
Rongomai-kura		Tangi-haere
Whatiua-roa		Rorou-mata

Tuiti-Matua	Ue-kai-Ahu
Te-ao-Taki	Ue-taha

(16) Rua-tau-pare Hine-rupe (born at Wharekahika)

4b (22) RONGOMAI-A-TIWA-NIWA

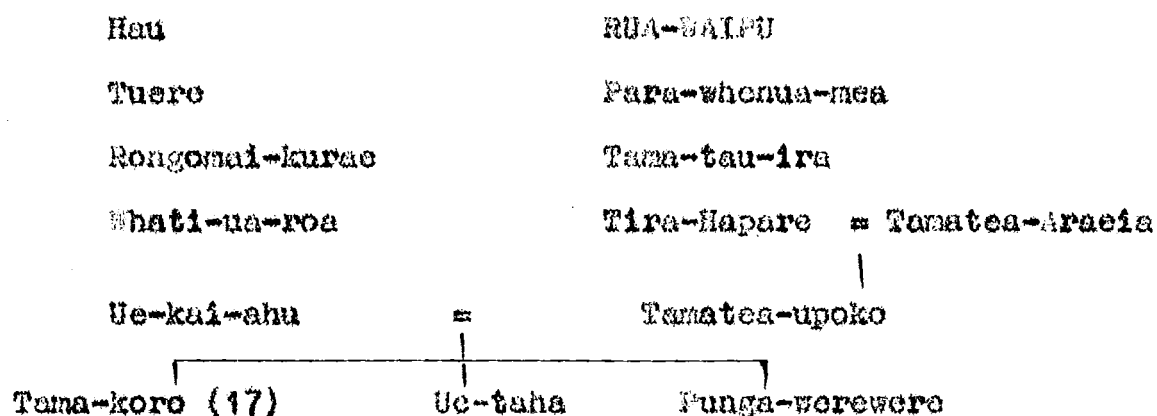
Tu-moana		Tama-taua	
Ngatihau	Iwi-rakau	Hine-parae	Rakai-Mataura
Te-Ao-mihia	TU-SAHKAIKI-ORA	Roro	Rakai-hoea
Iri-te-kura		Te-Hukui	
		Te-Haemata (17)	

GENEALOGY 5. - from Gudgeon, J.P.S. Vol. 4, Page 182.

Shows how TAMA-KORO and his brothers were of Forourangi descent and also from Rua-Waipu. Explains why they went north to drive Hga-Oho from the East Cape lands of their mother. See Chapter III of the text.

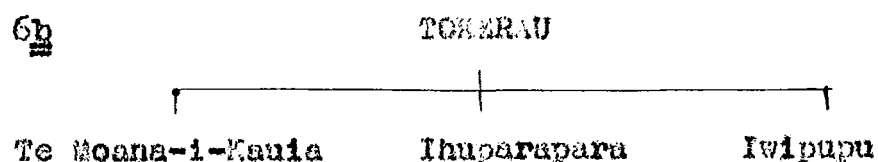
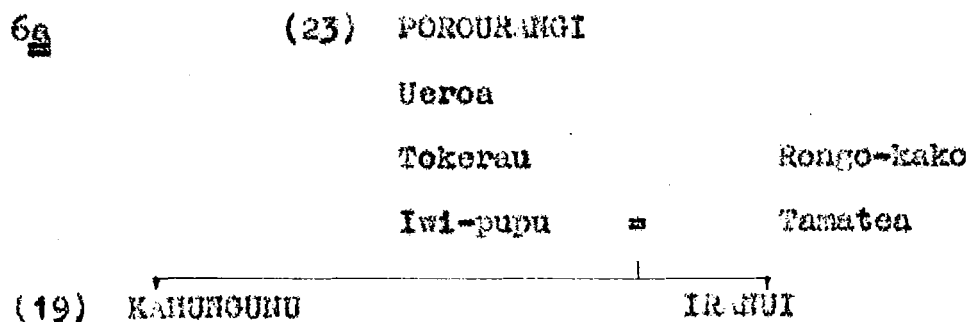
5.

(23) FOROURANGI



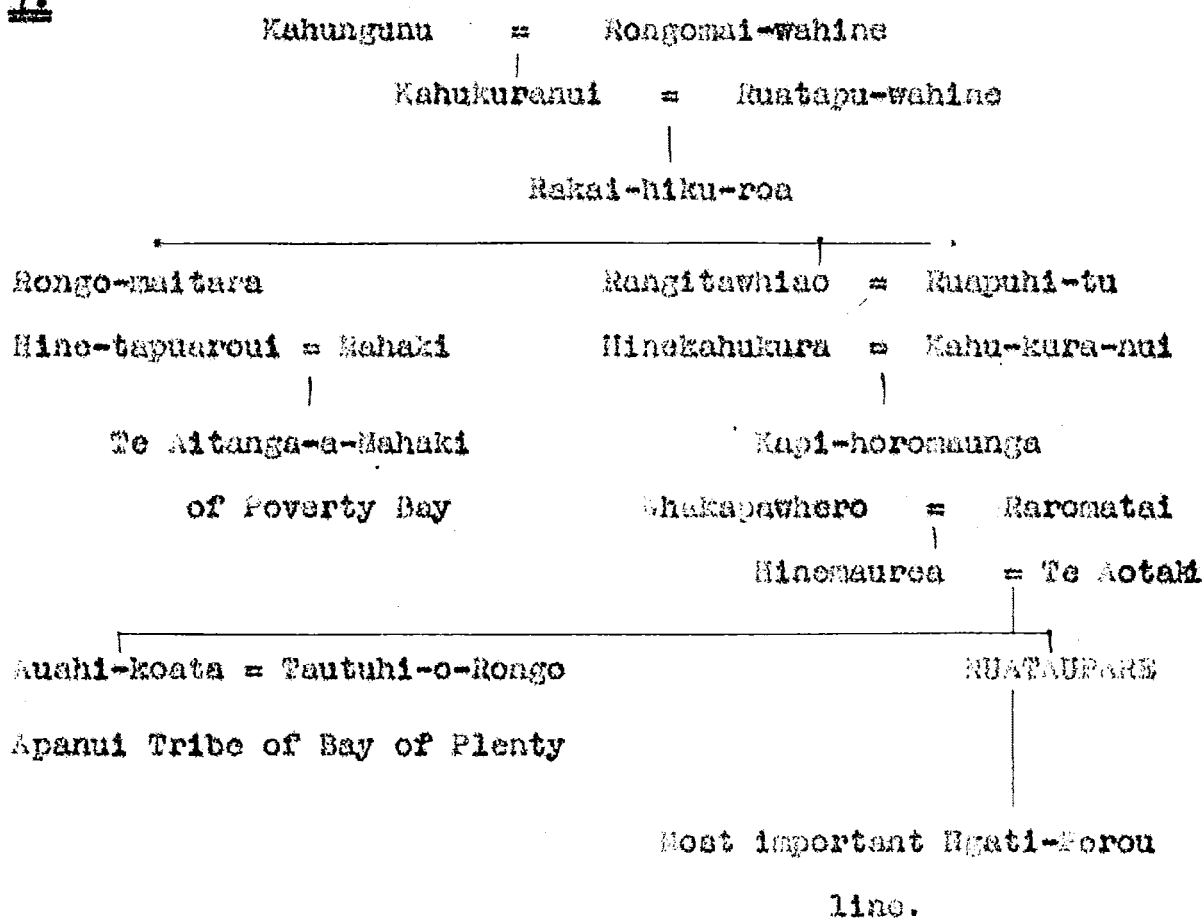
These sons were born at Whangara.

GENEALOGIES 6a and 6b - from Dr. Wi Repa. Shows the descent of Kahungunu and Iranui from Porourangi. Also, Rongo-kako, an ancestor not mentioned in, e.g., genealogy 2, is shown. (See discussion on this in Chapter VI). The three daughters of Tokerau, all of whom married Tamatea are shown.



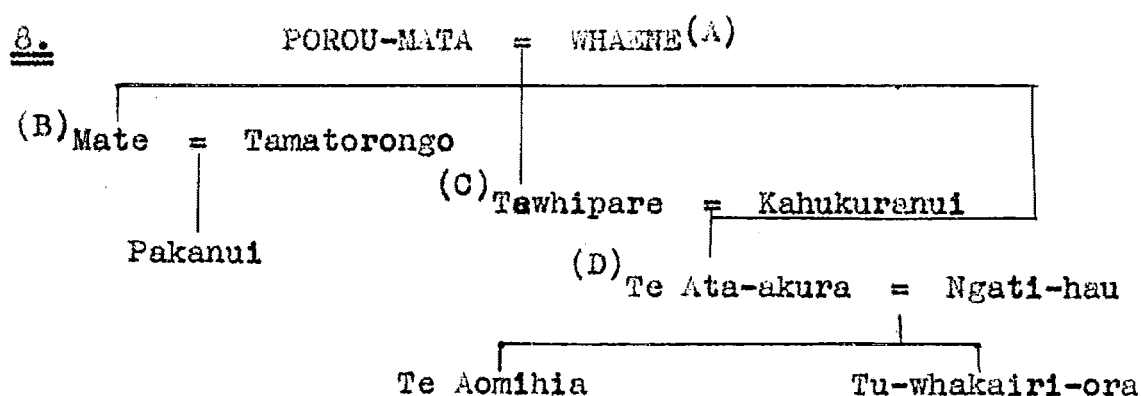
GENEALOGY 7. - from Dr. J. Repa. Shows the descent of
Ngati-Porou from Kahungunu. Shows that
Hine-maurea (see chapter 7) had Porourangi blood.

7.



GENEALOGY 8.

Shows in convenient form the daughters
of Porou-mata, and their husbands.



- (A) Lived at Whangara and then at Whareponga
- (B) Went to Gisborne district.
- (C) Lived at Uawa
- (D) Went to Opotiki.

GENEALOGY 2. - from Dr. Wi Repa. Shows the descent of
three tribes from Iranui, the sister of
Kahungunu.

9.

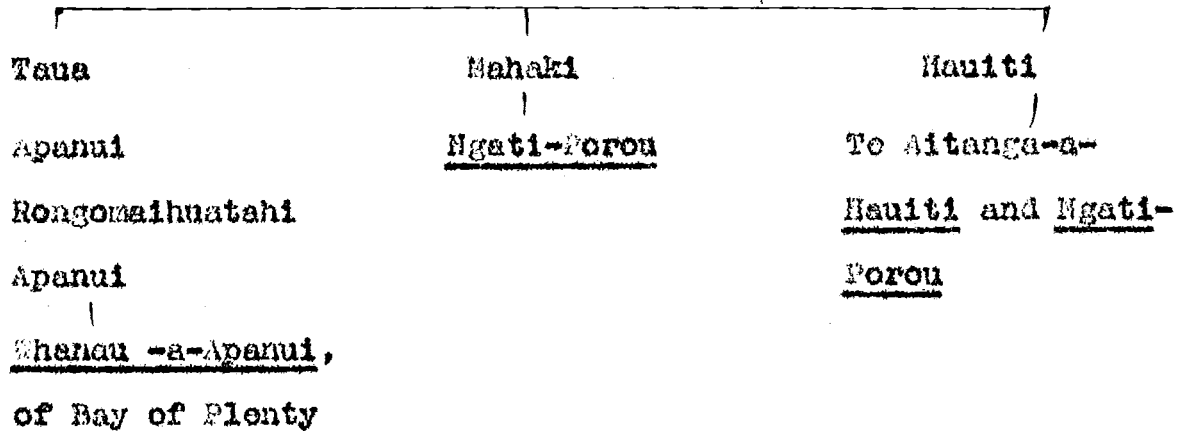
POROU-RANGI = HAMO

Rau

Rakai-po

Manutangirua

Hinga-anga-roa = IRANUI



GENEALOGY 10a. - from Gudgeon, J.P.S., Vol. 1, Page 229.

Shows descent from Whironui and Paoa, to
Paora-te-Haenga.

10a.

WHIRONUI

Rongomatawhio

PAOA

Hakiri-o-te-Hengi

= Hine-akua^(A)

Ngapou-haere

Rongomai-tu-aho

POKAI

Rakai-roa

Rakai-te-mania

Hau-ta-whao

Eleven generations to

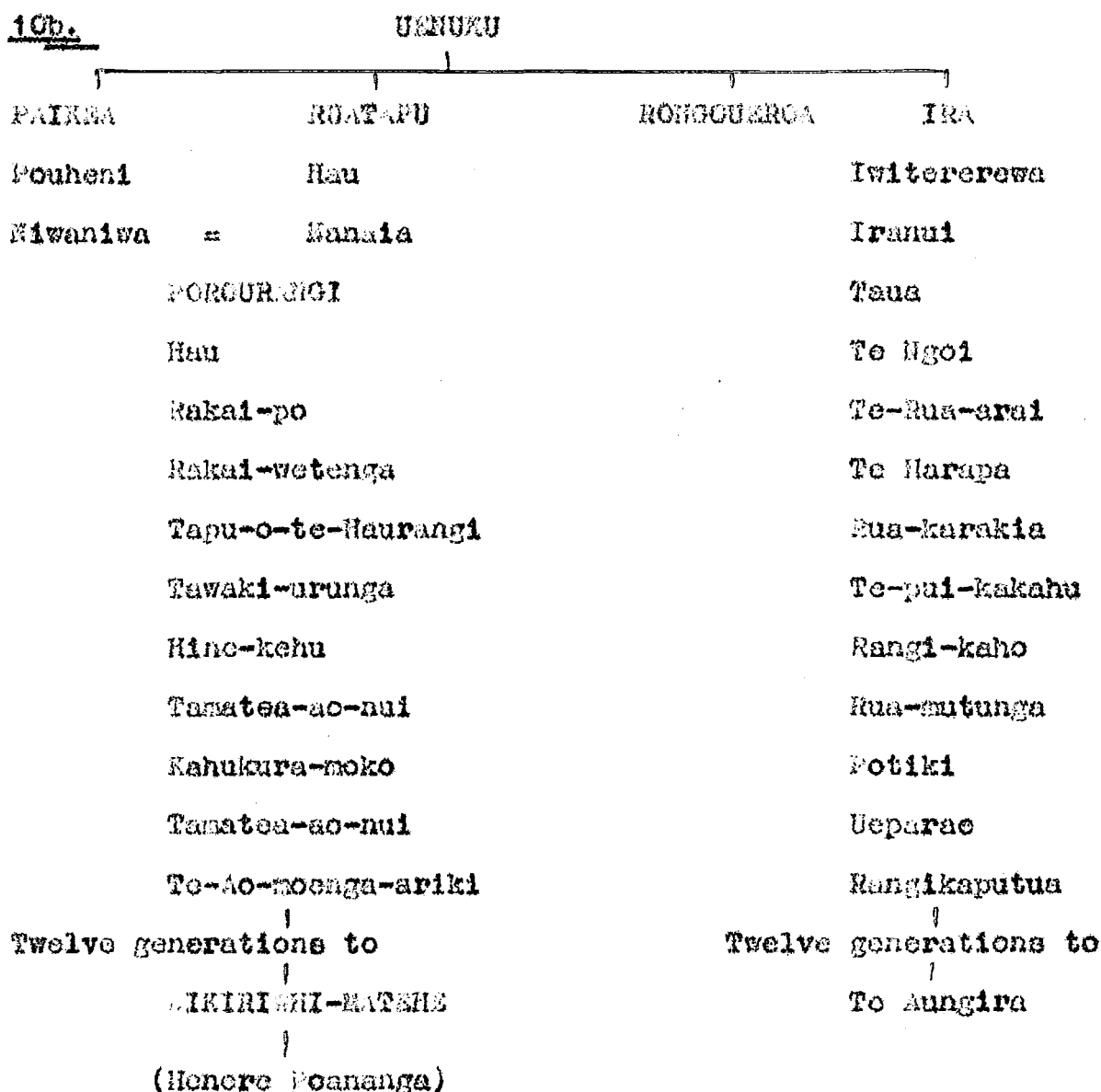
PAORA-TE-HAENGA

(living today.)

(A) Paerangi, son of Paoa was ancestor of the Wanganui tribes. (Gudgeon, Vol. III, J.P.S., Page 212.)

GENEALOGY 10b. - from Gudgeon, J.P.S., Vol. 1, Page 229.

Shows a Ngati-Ira line and also that of Wikiriwhi Matahe who was a very important Ngati-Porou chief of a few years ago. This line is represented today by Mr. Henere Poananga, L.L.B.



GENEALOGIES 11a, 11b, and 11c. - from Gudgeon, J.P.S. Vol. 4

Page 24. These show not only the descent of Rua-Taupare - (see Chapter VII), but also that of *ni Potae* from all the Ngati-Porou ancestors except Paea - (Porourangi being the representative of Pahi-kea and Shironui). Henere Potae, mentioned in Chapter XI is also shown.

11a.

		IRA
	Tamatea	<u>Six genera-</u>
Rakai-hiku-roa	Iraunui	<u>tions to</u>
Rangi-tawhiao	Hauiti	Uhenga-ariki
Hine-Mahukura	= Kahu-kura-nui	Te Kura
	Kapi-horo-maunga	Maia-patu
	Te Whakapawhero	Rua-tapu-kauae-nui
	Hine-maurea	= Te Aotaki
	RUA-TAUPARE	

11b.

	POROURANGI	
	Hau	
	Tuere	
Rongomai-Kurae		Tamatea-Taharoa
Whatina-roa		<u>Tuhua</u>
Tuiti-matua	= Rua-tapu-kauae-nui	
	TE AOTAKI	= HINE-MAUREA
	RUA-TAUPARE	

11c.

RUA-TAUZARE = TU-MAKAIRI-ORA

Te Ata-akura

TU-TE-RANGI-MAHU

Whaka-rara

Te-Aka-Kura

Pahoi

Tangi-awha

Tinaku

Potae

Honare Potae

Si-Potae

(present chief of Whanau-a-Ruatapare).

GENEALOGY 12. - From Sir A.T. Ngata. Shows the descent of the great "ariki" of last century, Te Kani-a-Takirau (See Chapter XI).

12.

TU-MAKAIRI-ORA m

Tu-te-Rangi-whiu m

Te-Huka-rere m

Rere-kohu m

Te Uhu-nui-o-te-Rangi m

Tatainga-o-te-Rangi m

Ngungurute-Rangi f

HINE-MATIRO (A) f

Nga-ranga-kahiwa f

TE-KANI-A-TAKIRAU m

Te Maikari m

No issue.

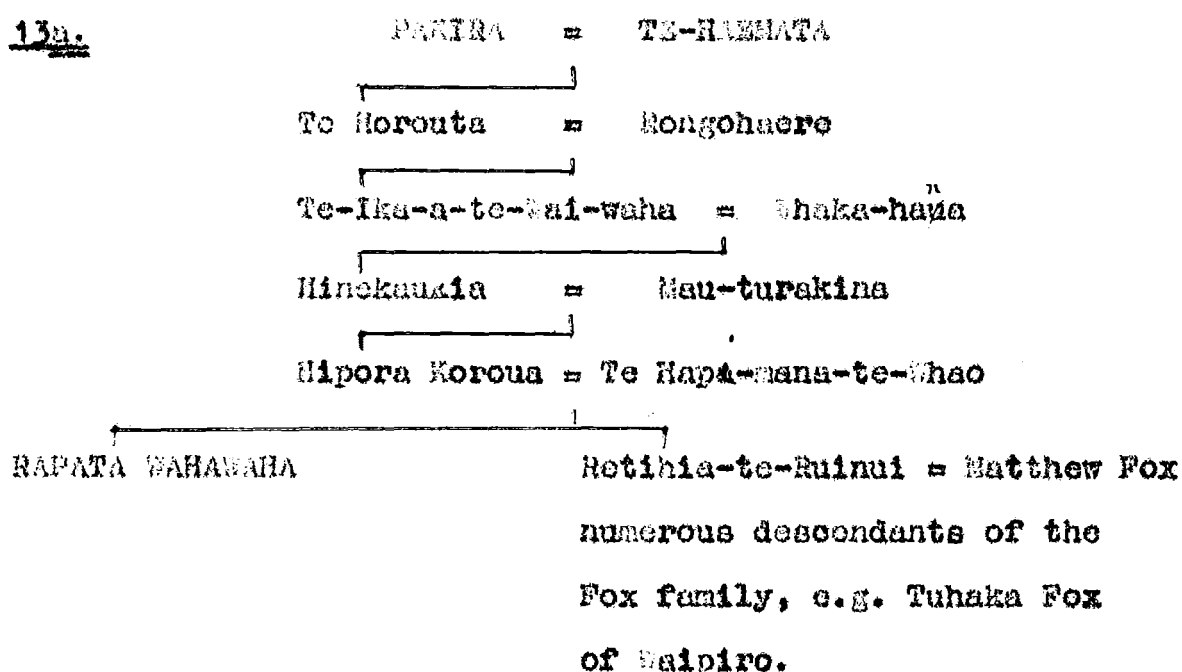
- (A) A very famous chieftainess, living at the time when Captain Cook came to New Zealand.

GENEALOGIES 13a and 13b. -

(a) From Sir A.T. Ngata.

(b) From Rev. Poihipi Kohere.

The first shows Major Rapata's descent from Pakira,
(mentioned in Chapter X) : the second, that of Sir A.T.
Ngata from the same great warrior.

13a.13b.Te-Ika-a-te-wai-waha = Whaka-haⁿia

Hine hou

Te Ra-hikoia

Maora Nekewhare

Kahaki

SIR APIRANA NGATA

Henry Ngata

GENEALOGIES 14a, 14b, 14c, and 14d. - from Sir A.T. Ngata.

Show the descent of

Te Wai-pane Awarau the chief of Te Whanau-a-Iri-te-Kura
from Toi, and all the important Ngati-Porou ancestors.

He, like his famous ancestress, Iri-te-Kura is an URUKENU.

(See Chapter II).

14a.

TOI

Rauru

Whatonga

Ruarangi

Pou-teri-ao

Te-manu-te-hikura

Ta-n^equa-rangi

PAIKEA

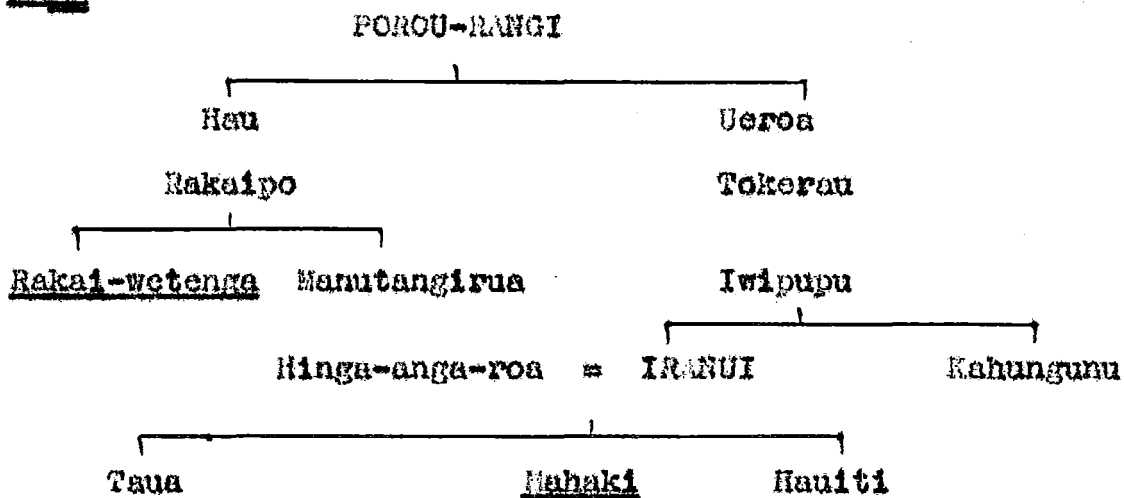
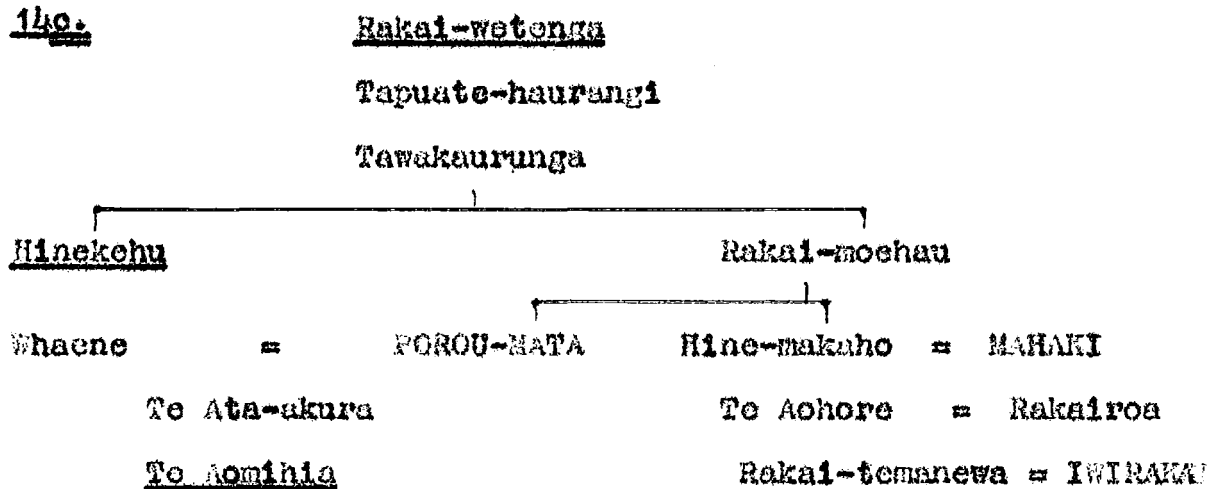
Pouhoni

Taraewhakatu

Nanaea

POROURANGI

(or any of the lines that connect Porourangi with
Toi.)

14b.14c.

144.

Rakai-te-manawa = Iwirakau

Tatawahia = Te Aomihia

Iritekura

Poha

Whakatopa

Te Whakapowai

Whenua

Te Momo

Te Irimana

(A) Te Naera

=

Hohi-huka

Ena = Hatara Awarau

Te Waipano Awarau

(A) Te Naera is from Iritekura, and Hatara Awarau also.

GENEALOGIES 15a, 15b, and 15c. - from Gudgeon, J.P.S.

Vol. 4, Page 26. This

genealogy is notable because it provides the shortest known line of descent from all the Ngati-Porou ancestors.

Hamana Mahuika of Whenuakura is the present chief of Ngati-Rakai. The other line shows Major Rapata again.

15a.

Pokai		Porou-rangi
Rongo-mai		Rongomai-a-niwaniwa
Tc-Ao-Kairau	=	Tama-teua
		Rakai- Mataura

15b.

Kahungunu		Kahukura
Tauhei-kuri		Pakai-riki
Tawhi-whi	=	Ruawahine
		Tawake

15g.

Rakai-mataura = Tawako

Rakai-hoea	Roro
MAHAKI	Te Hukui
Mahiti	TE HAEMATA
Tango-Pahika	Te Horouta
Rongo-e-te-Kai	Te Ika
Te Puriri	Hine-a-Kani-kia
Te Rangi	Hipora
Kihirini	<u>Rapata Mahawaha</u>
Hamana Mahuika	
Hepia Mahuika	
Hamana Mahuika (still living)	(<u>Shanau-a-te-Haemata</u>)
(<u>Shanau-a-Mahaki</u>)	

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 ora". 1927. Copy in Library of Canterbury College,
 Christchurch, N.Z.
 Wi Repa, Dr. A., M.D. : (1) Paper read to Native School
 Teachers Conference, Tikitiki, 1936 (Private Library)
 (11) Paper read to Hastings Historical
 Society, 1936 (Private Library)

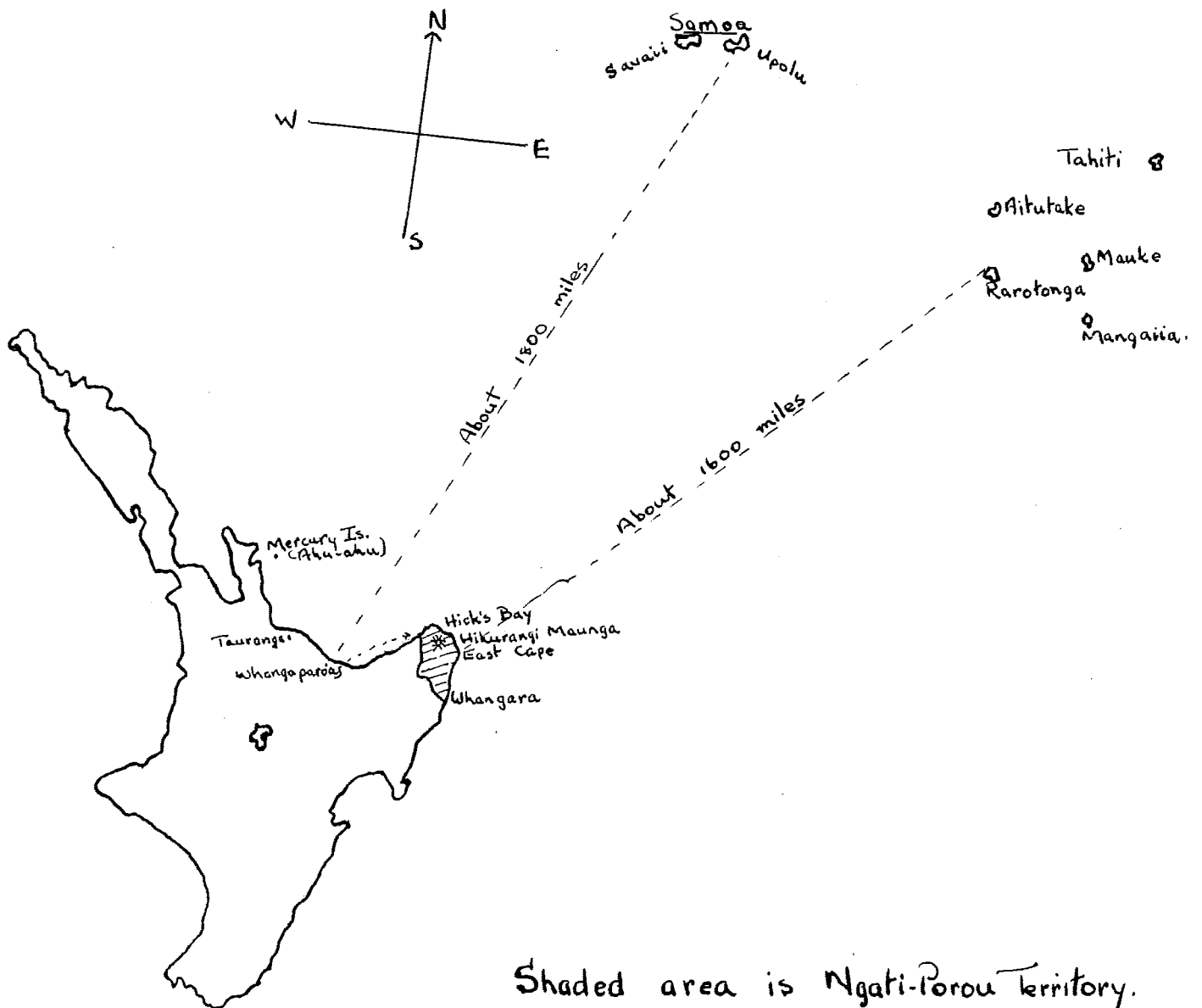
(d) PERSONAL LETTERS FROM

Kohere, Rev. Poihipi : Rangitukia, East Coast.
 Ngata, Sir Apirana T., M.A., LL.B. : Waionatatini
 Poananga, Henere, LL.B. : Ruatoria

GLOSSARY OF MAORI WORDS USED

aitanga	progeny, descendants
hapu	secondary tribe; section of a large tribe
karakia	charm, spell
kawhai	fish
kehi	granite fish
kumara	sweet potato - "Ipomaea Batatas"
mana	authority, prestige, power, psychic force
manuka	native shrub
ngati	descendants, progeny
pakeha	foreigner
patu	a striking weapon
paua	haliotis - mutton-fish, &c.
punga	tree fungus
rahi	servant, dependant, remnant of conquered tribe
rangatira	a chief; well born, noble
roi	fern-root
tangata-whenua	natives, aborigines, autocthonous
taua	hostile expedition; army
tii (root)	cordyline
tohunga	priest, wizard, skilled person
whanau	off-spring, family group

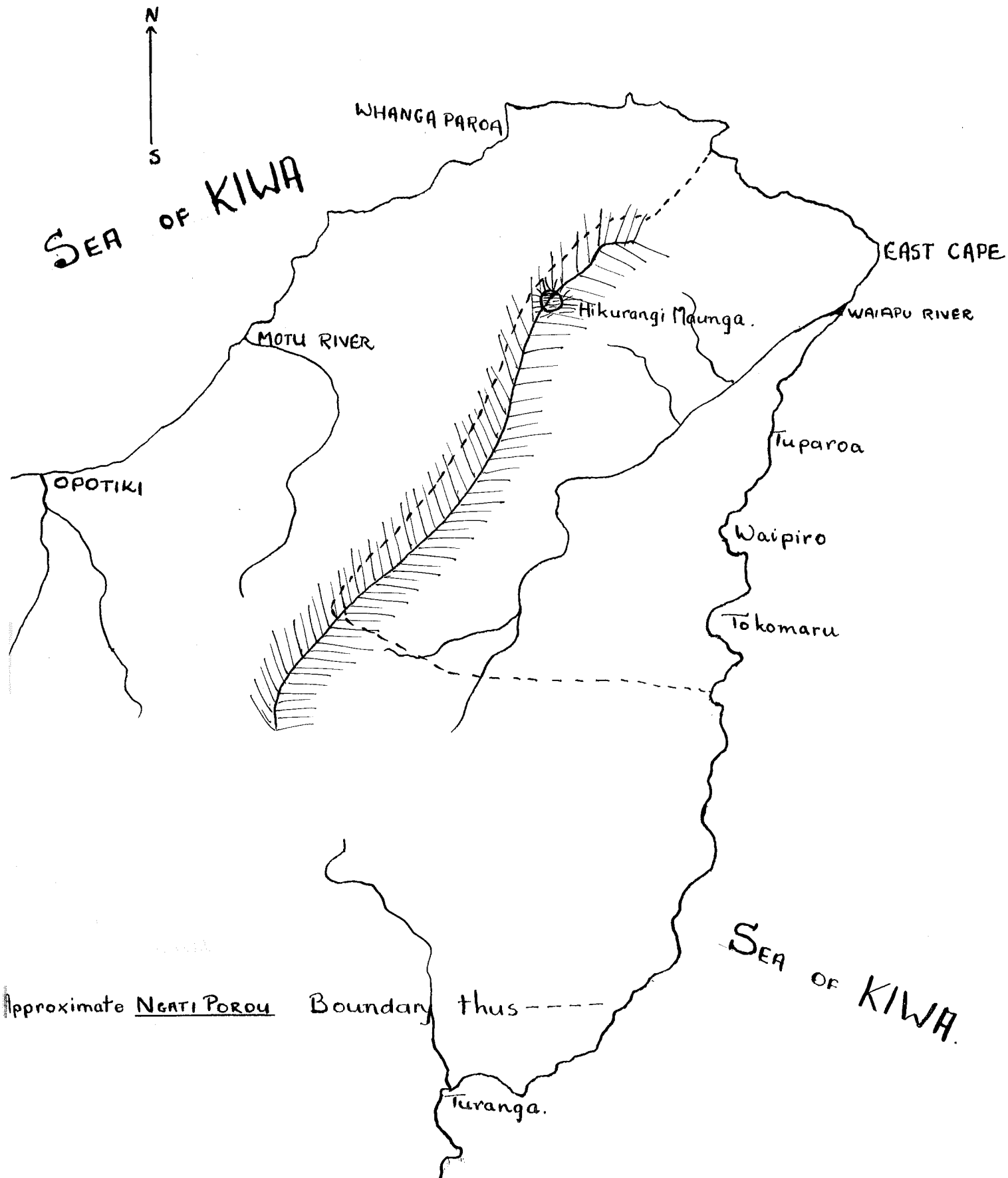
Sketch map, showing chief POLYNESIAN
ISLANDS, and their relation to the
EAST COAST, N.Z.



Shaded area is Ngati-Porou Territory.

EAST COAST DISTRICT

NORTH ISLAND, N.Z.



Approximate Sub-tribal Districts of NGATI - POROU

